

BHAKTI SUTRAS
OF
NARADA
AND
SANDILYA SUTRAM

By
NANDLAL SINHA

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INTRODUCTION

There is a tradition as to the original authorship of this short treatise (*File Śrīmad Bhāgavatam*, Chapters I 4 and 5) Mahārṣi Vedivyaśi was staying in his hermitage of Bala-bhāram. One day the celestial hermit Nārada turned up there in the course of his usual vain ramblings. The great Vyāsa welcomed him with due rites, and, on his taking seat, asked "Prophet of Gods! the soul of man seeks to get free from the hold of pleasure and pain, and craves for deliverance from the bondage of the world. But the path of Action (*Karma*) does not lead directly to the goal. Knowledge (*Jñāna*), of course, does, nevertheless, without the leaven of Devotion, it can achieve very little in substance. Devotion (*Bhakti*) is the only way of attaining salvation, all the others have importance only in so far as they are auxiliary to it. Therefore I humbly ask you to explain to me the doctrine of Devotion." The divine Nārada at once surveyed the mind of Vyāsa and replied "Great sage! you have come down on earth for the redemption of mankind. Your present enquiry has been prompted by that desire alone. By your disciple Jaimini, you have already, in the *Piṅga-Upaniṣad*, discoursed upon the problem of Action, and have yourself completed the enquiry into the problem of Knowledge in the *Uttara-Mīmāṃsā*. And now you have taken up the problem of Devotion. I am going to explain it. But its full explanation will be given by you in your *Śrīmad-Bhāgavatam* which will be of the nature of a commentary upon your *Brahma Sūtras*. My *Sūtras* will be read as such an explanation of your very short description of Devotion given in the *Uttara-Mīmāṃsā*."

So saying, Nārada delivered a discourse on Devotion in 84 aphorisms the collection of which forms this short treatise, known as *Nārada-Bhakti-Sūtram*.

The doctrine of Devotion, however, is as old as the Vedas where it has been revealed as the Pañcharātra (*Bhāgavata* or *Sātrata*) tantra. "The theory of the *Bhāgavata* is that, from Vāsudeva, who is the highest Brahman and the highest cause, there originates the individual soul called Sankarṣaṇa, from Sankarṣaṇa the internal organ called Pradyumna; and from Pradyumna the principle of egoity called Anuruddha." "What it teaches is that the highest Brahman, there called Vāsudeva, from kindness to those devoted

to it, voluntarily abides in a fourfold form, so as to render itself accessible to its devotees.....That highest Brahman, called Vāsudeva, having for its body the complete aggregate of the six qualities, divides itself in so far as it is either the 'Subtle' (Sūkṣma), or 'division' (vyūha), or 'manifestation' (vibhava), and is attained in its fullness by the devotees who, according to their qualifications, do worship to it by means of work guided by knowledge. 'From the worship of the Vibhava-aspect one attains to the vyūha, and from the worship of the vyūha one attains to the 'Subtle' called Vāsudeva, i. e., the highest Brahman'—such is their doctrine. By the 'vibhava' we have to understand the aggregate of beings such as Rāma, Kṛṣṇa, etc., in whom the highest Being becomes manifest; by the 'vyūha' the fourfold arrangement or division of the highest Reality, as Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha; by the 'Subtle' the highest Brahman itself; in so far as it has for its body the mere aggregate of the six qualities—as which it is called 'Vāsudeva.' "The Lord who is known from the Vedānta-texts, i. e., Vāsudeva, called there the highest Brahman—who is antagonistic to all evil, whose nature is of uniform excellence, who is an ocean, as it were, of unlimited exalted qualities, such as infinite intelligence, bliss, and so on, all whose purposes come true—perceiving that those devoted to him, according as they are differently placed in the four castes and the four stages of life, are intent on the different ends of life, viz. religious observances, wealth, pleasure, and final release, and recognising that the Vedas—which teach the truth about his own nature, his glorious manifestations, the means of rendering him propitious and the fruits of such endeavour—are difficult to fathom by all beings other than himself, whether gods or men, since those Vedas are divided into Rik, Yajus, Śāman, and Atharvan; and being animated by infinite pity, tenderness, and magnanimity; with a view to enable his devotees to grasp the true meaning of the Vedas, himself composed the Pañcharātra-śāstra." (Śrī Bhāṣya of Rāmānuja, Thibaut's translation, S. B. E., vol. XLVIII, pp. 524-528).

Nārada is a typical bhakta or devotee, and in his aphorisms he has breathed that enthusiasm of selfless devotion to God, which is all his own. Devotion is the highest sentiment that the human soul is capable of, and it is evident from the aphorisms that Nārada has dealt with the subject from the point of view of sentiment alone. The *Bhakti-Mīmāṃsā* of Śaṅḍilya, on the other hand, is, as its name implies, an enquiry into the philosophy of Devotion. Accordingly, the two treatises may be regarded as companion pieces, supplementing each other. We give below a summary of their teachings on some of the principal points embraced by the theme of Devotion.

THE DEGREE OF DEVOTION

(i) *Is a metaphysical basis*

Jīva or the Embodied Self and Brahman or the Pure Self are two distinct realities. In the phenomenal world as in the case of ordinary mortals, they stand apart from each other. Philosophy seeks to vindicate their existence and to ascertain the nature and attributes of each, while Religion seeks to find out the way for the Jīva's return to Brahman. Systems of thought and religion differ according as they take different views of the Jīva and Brahman or of their relation to each other. Thus, the sage Kāśyapa thinks that the Jīva is absolutely dissimilar to Brahman and that Brahman is higher than the Jīva (S. 29). According to the great Vyāsa, on the other hand, the notions of the Jīva and Brahman are erroneous, and there is but one reality viz., the Self in the form of pure consciousness (Brahma-Sūtra, IV : 3, Ś. 30). Śāṇḍilya rejects both these extreme theories, and takes the middle course, thereby reconciling the two to a certain extent. His theory is that the Jīva and Brahman are two distinct realities but that, under the aspect of eternity, the Jīva possesses the same nature as Brahman, which, however, does not belong to it, in a developed form, in the phenomenal world, in other words, that it is capable of attaining to, that is to say, returning to, Brahma-Bhāva or the state of Brahman (S. 31). He gives reasons for his theory, and refers to authoritative texts, (such as *Chhāndogya Upaniṣat*, *Adhyāya III, Khanda 14*, *Taittirīya Samhitā*, VII : 10 2, *Taittirīya Āraṇyaka*, III 11 4, *Taittirīya Upaniṣat* in 1, the great saying "Thou art That," *Gītā* XV 7 etc.) in support of it. It may be objected that the above theory involves a contradiction in thought, inasmuch as the ideas of being the Creator of the World, and the like, and of not being so are altogether different. To this Śāṇḍilya replies that there is no such contradiction here, in the same way as there is not any in the act of recognition although there too the object present to the senses is different from the object recalled. Nor does it follow from this theory that Brahman also is subject to the limitations and sufferings peculiar to the Jīva for the very point of this theory is that limitations and sufferings are mere accidents and in no way appertain to the nature of the Self (S. 33). This does not, however, apply to the lordliness of Brahman characterised as the Creator, etc., for such lordliness belongs to its very essence (S. 34). Nowhere in the Brūti is the lordliness of Brahman has been denied, while it follows from the similarity of nature between the Jīva and Brahman that limitations

* S refers to the aphorisms of Śāṇḍilya, and N to those of Nārada, while the figures give the numbers of the aphorisms.

and sufferings are accidents in the life of the Jiva (S. 35). An objector may argue that a time may come when, after the dissolution, one by one, of finite intellects (buddhi), all the Jivas will return into the state of Brahman, and when, in consequence, there will be no further occasion for the exercise of lordliness on the part of Brahman, so that lordliness as such cannot be a permanent and essential attribute of Brahman. To this Śaṅḍilya replies that no such time can possibly arrive, inasmuch as finite intellects, the limiting adjuncts of the Jivas, are infinite in number, and creation accordingly is an eternal process (S. 36). It may be urged, again, that Brahman being the material cause of the universe, it lacks the characteristic of immutability. But this is not the case. It is Prakṛiti, Māyā, (Plato's Matter), which is really the material cause of the universe, while the causality of Brahman operates through the medium of Prakṛiti (S. 37). Brahman is Pure Existence, Prakṛiti is its Energy. Brahman does not become transformed under the influence of Prakṛiti, as a magician is not transformed by his own magic. Hence the immutability of Brahman remains unimpaired. The words of the Śruti, which declare the world to be situated in Brahman, have been used figuratively, as a person seated on a chair within a room, may be said to be seated in the room as well as on the chair (S. 38.) Both Brahman and Prakṛiti are indispensable, mutually dependent, causes of the universe (S. 39). That which knows is Brahman, that which is known is Prakṛiti, and there is no middle term between them (S. 40.) They are, therefore, eternally related. And because it is the Energy of Brahman, Prakṛiti cannot be unreal (S. 41.)

The Jivas emanate from Brahman, and participate in its existence. This emanation takes place by means of its will to be and its will to do, and is guided by its intelligence (S. 87 and 88.) Having, thus, created beings of various grades, high and low, it composed the Vedas for their welfare (S. 89 and 90.) And according to Bādarāyaṇa (vide Vedānta Sūtras; L. i. 2), it dispenses also the consequences of actions to the Jivas (S. 91.) Dissolution consists in the relapse of these minor entities into the Supreme Being (S. 92.)

Now, ultimately there is but one Self, and not many. Plurality of Selves is a phenomenon due to the association of *upādhis*, adjuncts or external limitations just as the phenomenon of plurality of suns may be produced by means of the application of a number of mirrors (S. 93.) It cannot be argued that, because there exists a difference of status, that is, because some Jivas attain Release, while others remain in the state of bondage, therefore the Jivas must be absolutely dissimilar to one another, each possessing independent principles and spheres of intelligence and activity; for, in that

case, there can be no relationship of the seer and the object seen between the Supreme Lord and the Jivas, and hence it would follow that omnipotence and omniscience do not belong to Him and that He is apprehensible by finite intelligences like any other object of cognition (S. 94) Besides, the circumstances which apparently differentiate the Self on the phenomenal plane, namely, individual cognitions, desires, feelings, volitions etc., are not essential attributes of the Self, but have their origin elsewhere, and are merely reflected in it (S. 95) All the change, differentiation, that the Self undergoes, is its appearance on, and disappearance from, the field of phenomenal existence, where it comes into association with activity and its consequence (S. 100)

Mukti, Release, then means the return of the *Samsāri Jiva*, i.e., Jiva as undergoing revolutions of births and deaths in ever-changing forms of existences, into the state of Brahman, the Pure Self, characterised as pure existence, pure consciousness, and pure bliss. The cause of *Samsāra* or worldly existence is not want of knowledge. The argument that like the erroneous apprehension of a snake in a piece of rope, this world also has no foundation in reality, is not valid. For, in the first place, there is no adequate reason in favour of the supposition. On the other hand, were the world a creation of the imagination, the inference of God as the Cause of the world *must* fall to the ground. Nor has Bādarāyana, in any of his aphorisms, (the Vedānta Sūtras), taught the unreality of the world; on the contrary, by showing the unreality of the dream-creation, he has established the reality of the creation of the waking state, and thereby disproved the theory that the world is the imagination of ignorance. "We admit," says Rāmānuja in the *Srī Bhāṣya*, "that release consists only in the cessation of Nescience, and that this cessation results from the knowledge of Brahman. But a distinction has here to be made regarding the nature of this knowledge which the Vedānta-texts aim at enjoining for the purpose of putting an end to Nescience. Is it merely the knowledge of the sense of sentences which originates from the sentences? or is it knowledge in the form of meditation (*upāsana*) which has the knowledge just referred to as its antecedent? Hence we conclude that the knowledge which the Vedānta-texts aim at inculcating is a knowledge other than the mere knowledge of the sense of sentences and denoted by 'dhyāna' 'upāsana' (i.e. meditation) and similar terms"

"Meditation means steady remembrance i.e. a continuity of steady remembrance, uninterrupted like the flow of oil in agreement with the scriptural passage which declares 'steady remembrance to be the means of release, on the attainment of remembrance all the ties are loosed' (Chh Up VII

"Such remembrance has been declared to be of the character of 'seeing', and this character of seeing consists in its possessing the character of immediate presentation (*pratyakṣatā*). With reference to remembrance, which thus acquires the character of immediate presentation and is the means of final release, scripture makes a further determination, viz., in the passage Ka. Up. II, 23. 'That Self cannot be gained by the study of the Veda ("reflection"), nor by thought ("meditation"), nor by much hearing. Whom the Self chooses, by him it may be gained; to him the Self reveals its being.' This text says at first that mere hearing, reflection, and meditation do not suffice to gain the Self, and then declares, 'Whom the Self chooses, by him it may be gained.' Now a 'chosen' one means a most beloved person; the relation being that he by whom that Self is held most dear is most dear to the Self. That the lord (*bhagvān*) himself endeavours that this most beloved person should gain the Self, he himself declares in the following words, 'To those who are constantly devoted and worship with love I give that knowledge by which they reach me, (*Bha.Gī.X, 10*), and 'To him who has knowledge I am dear above all things, and he is dear to me' (*VII, 17*). Hence, he who possesses remembrance, marked by the character of immediate presentation (*Sākṣātkāra*), and which itself is dear above all things, since the object remembered is such; he, we say, is chosen by the highest Self, and by him the highest Self is gained. Steady remembrance of this kind is designated by the word "devotion (*bhakti*)"; for this term has the same meaning as *upāsana* (meditation)." (Thibaut's translation, S. B. E., vol. XL VIII, pp. 11 to 16).

The cause of *Samsāra* accordingly is want of Devotion (S. 98'. For, the fire of Devotion burns up the "I" within the Self, i.e., the sense of separate personality, which is the direct cause of worldly existence, and the *Jīva* attains to a state of perfect contentment, entire self-forgetfulness, and absolute identification of itself with Brahman; whereas want of Devotion implies the continuance of *Ahaṁkāra*, Egoity, the principle of individual separateness and agentship in the performance of acts for the realisation of desired ends, and consequently the state of feelings, desires, collisions, attraction and repulsion, pleasure and pain, and *dharma* and *adharma*, i.e., merits and demerits, which necessarily lead to re-birth. That being so, the path of *Mukti* Self-realization, Return of the *Jīva* into the state of Brahman, lies through single-hearted Devotion, inasmuch as Devotion frees the *Jīva*, forever, from the external limitation of the finite intellect which is a product of *Prakṛiti* (S. 96). Freedom from the limitation of the finite intellect, again,

has no necessary connection with freedom from the limitation of the physical organism. Success in the culture of Devotion may be attained even during the continuance of life on earth, and in such cases the destined period of mortal existence has to be completed before final liberation can be enjoyed. The Jivas which attain this state, are called *Jīvan-mukta*, i.e., living, yet released. It is their *Adristam*, i.e., the potential after-effects of acts voluntarily performed by them, which stands in the way of their immediate release. It cannot be contended that similarly their other *Adristas* also, wherein they have reserved for them other experiences of worldly existence, must go on producing their effects, so that there can be no Release by means of Devotion; for, with the disappearance of *Adristam* determining length of life, and of the finite intellect, the very foundation of these other experiences are taken away from beneath them, inasmuch as experience of passing state is not an attribute of the Self, but is merely reflected in it from the finite intellect (S' 97)

An enquiry into the Doctrine of Devotion may be, therefore, profitably undertaken (S 1, N 1)

(ii) Who are *adhikāris*, i.e., entitled, to the Path of Devotion

Jñāna, Knowledge of the truth about the Self and the Not Self, and *Karma*, religious performances, e.g., sacrifices, are not meant for all. For example, females and *Sūdras* are excluded from the study of the Vedas. But no such restriction exists in the case of Devotion. The Path of Devotion consists of a gradation of steps. The desire for *Mukti*, for release from the coil of mortality, and the suffering attending it, is its starting point, and that which is called *Parā Bhakti* i.e., Higher Devotion, is its goal, for, it is *Parā Bhakti* that immediately leads to *Mukti* (S' 84). And subsidiary to *Parā Bhakti* *Elānta-bhāva*, whole-hearted devotion, there are various other forms of devotional states, eighty-one in number (*vide* page *xix* *post*), and activities, which in their comprehensiveness reach from the highest to the lowest of human beings. Hence females *Sūdras* *Chandālas*, and the like, as well as those who are better situated than they, are equally competent to follow the Path of Devotion provided only they have awakened to the sense of their state as sinners and sufferers, and consequently have come to possess an all absorbing desire for release from the painful revolutions of births and deaths. *Mumukshutva*, Desire for Release, is the minimum qualification which entitles one to the Path of Devotion (S' 78, 79, 80, 81, 82, N 33, 73)

(iii). *The Object of Devotion*

People worship minor deities, such as Indra and others, for the realization of particular objects of desire, e.g., learning, prosperity, relief from pain, etc., and these deities, being so worshipped, grant the prayers of their worshippers. Such worship is an act of Devotion. But the Devotion that is manifested in these cases, is of a lower kind. It is called *A-parā*, the lower, or *Gauni*, the secondary, form of Devotion, as distinguished from what is called *Parā*, the higher, or *Mukhya*, the primary, form of Devotion; for, not only is *Mukti*, Release characterised as return into the state of Brahman, not attainable by *A-parā Bhakti*, but it also fails to bring abiding peace to the soul, whereas, while *Mukti* is the handmaid of *Parā Bhakti*, the latter also produces perfect peace of mind and constant enjoyment of pure bliss (N. 59, 60, 61). It has accordingly been taught that the Almighty alone should be worshipped, always with the whole heart, and with implicit faith (N. 80), and that, being invoked, He at once manifests Himself, and fills His devotees with His influence (N. 81). The object of *Parā Bhakti*, then, is *Īśvara* (S. 2, N. 2), the Supreme Lord, Who is the origin and life of all created things, towards Whom all creation moves, and in whom every thing finally disappears (Taittiriya Upaniṣat, III. i. 1), that is, *Saguna Brahman*, i. e., the Personal God, in other words, Brahman manifesting its *gunas* or attributes as the Creator and Controller of the Cosmic System, as distinguished from *Nirguna-Brahman*, i. e., the Impersonal God, in other words, Brahman with its attributes in a quiescent state; for, evidently *Nirguna Brahman* can by no means become an object of worship and devotion. But, still, another difficulty here presents itself. Even *Saguna Brahman*, as such, is far above the power of comprehension of ordinary mortals; how then, are they to cultivate devotion towards Him? It is by worshipping Him first in His sensible forms, i. e., as manifested in Creation, for He is the *Vīrat-Ātmā*, the Soul of this grand and glorious system of the Universe, *Viśva Rūpa*, of Whom the Universe is the outward form. For, as explained by Rāmānuja in the *Śrī Bhāṣya*, the highest Brahman called *Vāsudeva*, from kindness to those devoted to it, voluntarily abides in a fourfold form (i. e. *Vāsudeva Saṁkarṣaṇa*, *Pradyumna* and *Aniruddha*), so as to render itself accessible to its devotees. Accordingly Śaṅkara teaches that the World and the Object of Worship are not two different things, inasmuch as He is the inner essence, *śarīra*, the very Self, of all things (J. 85). This, however, does not necessarily involve pantheism in its bad sense; for while God is immanent in the World, He at the same time also transcends it, as Lord Kṛṣṇa declares in the *Gītā* (X. 42): "I stand, pervading this entire universe by a part of Me."

But the easier and more attractive form of the worship of *Saguna* Brahman is worship of Him in His Incarnations. *Parā-Bhakti* may be cultivated towards the Incarnation also (S. 46). An "Incarnation of Brahman," however, is not a mere figment of the imagination; for, the Lord Himself declares in the *Gītā* (IV. 9), that He undergoes birth and activity in the midst of mortals. But His birth is a divine event, being due solely to His own Energy (S. 48). Says the Lord also: "Although I am the Unborn, and of immutable essence, although I am the Lord of the created beings, I enter into My *Prakṛiti*,—put forth My Energy,—and come into (finite) existence from age to age" (*Gītā*, IV. 6). Incarnation, again, is entirely an act of compassion on His part; and compassion is a pure, unselfish attribute in Him (S. 49). For, the purpose of divine incarnation is thus declared in the *Gītā*: "I create Myself, O *Bhārata*, whenever there is decline of *Dharma* or Righteousness, and rise of *A-Dharma* or unrighteousness. For the protection of the virtuous and for the destruction of the wicked, and for the purpose of the establishment of *Dharma*, I come into (finite) existence, from age to age, by means of My *Māyā*" (IV. 7 and 8). Incarnations should be, however, distinguished from the *vibhūti* or glories of the Lord. All excellences, *e. g.*, of truth, beauty, love, power, greatness, etc., wherever found, are glories of the Lord; and an account of these glories is given in the *Gītā*, X, 19-42. But *Mukti* will not result from the worship of any of these glories (S. 50 and 51). It may be urged that whereas *Vāsudeva*, *Kṛṣṇa*, is also enumerated in the above portion of the *Gītā* as a *vibhūti* or glory of the Lord, worship of Him, therefore, will not bring about *Mukti*; but this is not the case, as there is sufficient evidence that *Vāsudeva*'s is a mere form, while *Kṛṣṇa* is the Lord Himself (S. 52 and 53). The inclusion of *Vāsudeva* amongst the *vibhūtis* is intended to show that He is the greatest amongst the *Vṛṣṇis* (S. 54). Devotion to the Lord *Kṛṣṇa* will, therefore, lead to Release. So also will do Devotion to the other well-known Incarnations in the forms of *Nṛsiṃha*, *Vāmana*, *Rāma*, *Buddha*, etc. (S. 55).

(iv) *The Culture of Devotion.*

According to some, *Jñāna* or knowledge is instrumental in the production of *Bhakti* (N. 28), while others say that they are mutually dependent (N. 29). But the teaching of *Nārada* is that *Bhakti* is the fruit or result of itself (N. 30). Nevertheless there are several auxiliary causes to it. Thus, *Bhakti* arises from the giving up of the objects of the senses and of attachment to them (N. 35), from constant worship (N. 36), from listening to, and singing, the glories of the Lord in the assemblies of men (No. 37). But principally

it is obtained through the kindness of the great ones, i.e., the successful devotees, or through the touch of divine compassion (N. 38). Companionship of the great, however, is difficult to obtain (N. 39). It can be obtained only through the mercy of God (N. 40), inasmuch as there is no difference between God and His good men (N. 41). Evil company should be forsaken by all means (N. 42), as it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, loss of everything (N. 44). These evil tendencies, ordinarily playing in ripples under the breeze of Mâyâ, behave like the sea by association with the whirlwind of evil company (N. 45). Who crosses over Mâyâ? It is he who avoids evil company, attends upon men of large hearts, and becomes selfless (N. 46),—who retires into solitude, roots out all wordly attachments, does not yield to the influences of the three *gunas* Sattva, Rajas and Tamas, and gives up both acquisition and preservation (N. 47), who renounces the results of his action, consecrates all action to God, and thereby rises above the influence of contraries such as pleasure and pain, heat and cold (N. 48),—who puts aside the Vedas also, and acquires pure, uninterrupted attachment to the Lord (N. 49). He not only himself crosses over Mâyâ, but also helps others to cross over their Mâyâ, (N. 50). The aspirant should not listen to talks about women, wealth, and the conduct of atheists (N. 63). He should give up egotism, pride, etc. (N. 64.) Having consecrated all conduct to the Lord, he should make Him the object of his lust, resentment, pride, etc. (N. 65). Argumentation about God and about devotion to Him must not be undertaken (N. 74), as there is room for error and uncertainty in it (N. 75). *Bhakti Śāstra*, Teachings on Devotion, should be studied intelligently, and observances enjoined therein should be performed (N. 76). Much of our time, short as it is, is taken up with the experiences of pleasure, pain, desire, gain, and the like; not a single moment even of the little that is left, which, as it were, waits for our attention to them, should be passed in vain (N. 77). Harmlessness, truthfulness, purity, kindness, faith, and other excellences of character should be observed (N. 78.) And after all the Lord alone should be worshipped at all times with the whole heart and in a faithful spirit (N. 79). For, being invoked, He at once reveals Himself, and fills His devotees with His influence (N. 80) as, with Him, it is *Bhakti*, that carries the greatest weight (N. 81).

Now, *Parâ-Bhakti*, *Parama Prema*, Supreme Love, is the primary object to which the devotee aspires. There are eighty-one minor forms of devotion which lead up to it. They are collectively called *Gauni-Bhakti* or Secondary Devotion. The question may arise whether these lower stages of

Devotion have to be cultivated simultaneously, successively, or alternatively. To this Śāṇḍilya gives the reply that there is no hard and fast rule for the application of these subsidiary means, but that their application depends upon the requirements of each particular case, like the use of various materials in the construction and repair of a building (Ś. 62); for every one of them is capable of pleasing the Lord (Ś. 63), and thereby leading to *Parā-Bhakti*.

We trace here, in broad outline, the progress of a *Samsārī* Jīva towards *Mukti* along the Path of *Bhakti*. Experience of pleasure and pain is a fundamental fact of human existence. It falls to the lot of every mortal. But it is the fortunate few who can realize the significance of it. If the Jīva has acquired *Sukṛita* or merits in his previous birth and if he is discriminative, the experience of pleasure and pain in unending alternation will produce a feeling of dissatisfaction and disgust in him and will awaken him to the utter helplessness of his situation. Thereafter will dawn in him *Śraddhā*, Faith, namely, the belief that there is a moral Governor of the World, who rules the destinies of the Jīvas according to immutable laws. Here, for the first time, is made differentiation between the Here and the Here-after. This is the moment of the birth of Religion. Now the Jīva avoids waste of energy in useless, though, it may be, harmless, pursuits (*asāstra-tyāga*), and confines his activities within the code of morality (*Sāstra*) which regulates conduct by means of which the Supreme Good may be attained. Gradually he forbears more and more from doing prohibited acts, and pays ever-increasing attention to the performance of acts prescribed. At the same time he learns to put out *Abhimāna* or Self-assumption, i.e., to perform acts not for the sake of the fruits which they may produce, but in a spirit of devotion to duty. Thus *Karma-Yoga*, the Path of Action, ends in the purification of the mind of *Abhimāna*. This may be said to be the first stage of devotional self-culture. The second stage begins with the feeling of the necessity of some *Sādhana* or means of Release. Such a means can be found in the company of *Sādhus* or pious men. The aspirant, therefore, should keep company with the *Sādhus* and render service unto them. *Sādhu-Servā*, to serve pious men, is the first act of worship, wherein lies the Seed of Divine Love. Companionship of the *Sādhus* and *Sādhu-Servā* will produce a little indifference to worldly objects, and attachment to the things of the other world. Next will follow occasional contemplation mixed with extraneous thoughts. This impurity of extraneous thoughts is due to what is called *Anartha* or evils. *Anartha* is four-fold, according as it arises from (1) *dukṛita*, demerits (2) *sukṛita*, merits, (3) *aparādha*, failings or faults, and (4) *bhakti*, devotion. They are called *anartha* or evils, because they cause distraction. *Aparādha*, faults,

may be of ten kinds: (a) to speak evil of the Vaisṇavas, (b) to treat Śiva and Viṣṇu as different deities, (c) to look upon the *Guru*, religious preceptor, as an ordinary mortal, (d) to disparage the *Śāstras*, codes of morality, (e) to regard the powers attributed to the singing of the names of the Lord as mere puffs, (f) to put wrong or far-fetched construction upon the name of the Lord, (g) to do sinful acts thinking that the power of the name will save the sinner, (h) to treat the name as of equal potency with any other virtuous act, (i) to teach the name to unbelievers, and j) to learn the power of the name and yet not to be attracted to it. *Aparādhās* arising from *bhakti* are such as the desire for worldly gain, reputation and the like, which may be easily acquired through devotion. All this impurity will be, however, washed away by *Jñāna-Yoga*, Reflection upon the Self or Realization of the Self in Thought, listening to, and singing, the names and achievements, (*Līlā*) of the Lord, and other means such as mentioned above. And the result will be growing steadiness of contemplation, and constancy in worship. Constancy in worship (*nisthā*) will give rise to *Ruchi* or feeling of enjoyment, or intellectual relish, of the life of devotion, and *Ruchi* will be followed by *Āsakti* or attachment and consequent depth of contemplation. *Āsakti* may be induced either by the perception of *aīśvarya* or the majesty and lordliness of God, or by the perception of *mādhurya* or the grace and beauty of God. The former is called *guṇa*-(attribute) *mādhātmya*-(majesty) *āsakti* (attachment), and the latter is called *rūpa*-(grace and beauty) *āsakti* (attachment). These are followed by *pūjā-āsakti* or attachment to worship. In these forms of attachment the devotee is possessed with the sentiment of awe and wonder, and stands, as it were, at some distance from the Lord, feeling his own insignificance and sinfulness on the one hand, and the majesty and holiness of the Lord on the other. But the influence of Love is at work, and, after the intermediate stage of *smarana-āsakti* or attachment in the form of constantly recurring thinking about the Lord, there succeeds attachment in the form of closer and closer personal relationship. The first of them to evolve is *dāśya*-(service) *āsakti* (attachment). The devotee becomes attached in rendering service to the Lord, as a servant does to his master. *Dāśya-āsakti* evolves into *sakhya*-(friendship) *āsakti* (attachment). The devotee becomes attached to the Lord, as is one to one's friend. *Sakhya-āsakti* evolves into *vatsalya*-(parental love) *āsakti* (attachment). The devotee becomes attached to the Lord, as is a father to his son. And *vatsalya-āsakti* evolves into *kāntā*-(wife) *āsakti* (attachment). The devotee becomes attached to the Lord, as is a faithful wife to her husband. But the personal element also has to be dropped before the next higher stage can be reached; and, thus, the fulfilment of *kāntā-āsakti*, whether it be conversant about the *aīśvarya* or the *mādhurya* of the Lord, is in *ātma*-(self)

nivedana-(dedication), āsakti (attachment), when the devotee sacrifices himself to the Lord, completely identifies his will with His will, loses his separate existence in the wider existence of the Lord. Thereafter he attains to the state of *tanmaya*-(absorption in Him) āsakti (attachment), that is, of absolute self-forgetfulness. This is called *bhāva*, trance, *samādhi*, deep meditation, wherein there takes place manifestation of the Supreme Being. This is the sprouting stage of divine love. *Bhāva* then grows into *mahā-bhāva*, the higher trance, which is the state of *parama*-(extreme) *viraha*-(separation) āsakti-(attachment). As in the case of true lovers during separation, so here also the devotee becomes mad after God, realizes His presence within himself as well as outside him, and verily lives, moves and has his being in Him. This is *parama-prema*, the consummation of Love. Hereby the knot of the heart (*hridaya-granthi*), which binds the Jīva to the *Samsāra*, is cut asunder, all doubt is set at rest, and *karma*, the cause of re-birth, is exhausted. Thus the Jīva overcomes *Māyā*, and obtains Release. If it happens during life, he is called *jīvan-mukta*, living yet released; if after death, he is then called *videha-mukta*, disembodied and released.

(v)—*The Forms and Expressions of Devotion.*

Devotion is indicated by (a) *snamāna*, honour, as in the case of Arjuna, (b) *vahumāna*, exaltation, as in the case of Ikṣvāku (*Nṛsiṃha-Purāṇa*, XXV. 22), (c) *prīti*, pleasure, as in the case of Vidura (*Mahābhārata*, *Udyōga Parva* LXXXIX 24), (d) *viraha*, (pangs of) separation, as in the case of the Gopis (*Viṣṇu Purāṇa*, V., xviii. 17), (e) *itara-vichikitsā*, disinclination to others, as in the case of Upamanyu (*Mahābhārata*, *Anuśāsana-Parva*, XIV. 186), (f) *mahimā-khyāti*, glorification, as in the case of Yama (*Viṣṇu-Purāṇa*, III. vii. 10,) (g) *tadārtha prāna sthāna*, living for Him, as in the case of Hanumān (*Rāmāyana*, *Uttara-kāṇḍa*, CVII. 31). (h) *tadyatā*, the belief that everything belongs to Him, as in the case of Uparichara Vasu (*Mahā-bhārata*, *Sānti-Parva*, Chapters 336 and 337), (i) *sarva-tad-bhāva*, the consciousness that He is immanent in all things, as in the case of Prahlāda (*Viṣṇu Purāṇa* I. xix. 5), (j) *a-prātikūlya*, non-opposition, as in the case of Bhīma (*Mahā-bhārata*, *Bhīma-Parva*, LX. 97), and the like (S. 44, N. 19), such as ardour in worship, and in constant talk about Him (N. 16, 17, 18).

Before we proceed to describe the various forms of Devotion, we should better explain the statement we have made above, namely, that there are eighty-one varieties of it. And for this purpose we make the following quotation from the gloss of Ācārya Śrīhara on the *Śrīmad Bhāgavatam*, III. xxix.

8, 9, 10, 11: " Thus *tāmasa*, and the other (*viz.*, *rājasa* and *sāttvika*) forms of devotion contain three varieties each, of which superiority belongs to each succeeding one. Accordingly *śrāvana* (listening to talks and songs about the Lord), *kīrtana*, singing songs about Him, etc. *viz.*, *smarana*, (constantly thinking about Him), *pāda-sevana*, (doing homage to Him) *archana*, (worshipping Him), *vandana*, (making obeisance to Him), *dāsa*, (rendering services unto Him), *Sakhya*, (behaving like a friend towards Him), and *ātmanivedana*, (dedicating one's self to Him), every one of them contains nine varieties. So that *saguna-bhakti* (*vide* below) becomes eighty-one-fold. Whereas *nirguna-bhakti* (*vide* below) is of one kind only,"

Now, the means of obtaining Release is the *anusthana*, pursuit, of the *Para-Tattva*, Supreme Reality, *Śrī-Kṛṣṇa*, the Lord, and He may be pursued from various motives. For example, addressing Yudhiṣṭhira, Nārada says: "By fixing their minds on *Īśvara*, through love, through hate, through fear, through friendship, as by devotion, and thereby avoiding their sins, many have found access to Him; the Gopīs through love, Kāṁsa through fear, *Sisupāla* and other rulers of men through hate, the *Vṛṣṇis* through relationship, you (*i.e.*, Yudhiṣṭhira), O great one, through friendship, we by devotion." (*Vide Srimad-Bhāgavatam*, VII. i. 29, 30). It is also stated in *ibid.* 26, "My (*i.e.*, Nārada's) firm belief is that a mortal cannot attain *tan-mayatā*, absorption into Him, the sense of His over-bearing presence everywhere, transformation into Him in thought, so easily by the practice of devotion as by perseverance in hostility (towards Him)" Broadly speaking, therefore, it may be said that the Supreme Reality may be pursued either as an object of love or as an object of hatred, the end in view being the same in both, *viz.*, *lena api upāyena manaḥ Kṛṣṇe nivesayet*, "that is, to set the mind firmly on Kṛṣṇa by whatever means (*ibid.* 31).

The loving pursuit of the Supreme Reality results, at its next moment, in the generation of *bhāva*, sentiment, by means of *kriyā*, the performance of prescribed acts. This *bhāva* and this *kriyā* are the rudiments of *Bhakti*. At its origin *Bhakti*, except in very rare cases, is *saguna*, modified, *sopādhi*, mixed, and it gradually evolves into the *nirguna nirupādhi* form, *i.e.*, the form of *Bhakti* unmodified pure and colourless, which is the immediate cause of Release. *Sopādhi Bhakti*, again, is either *sakāma*, containing within it desire for objects other than the pleasure of the Lord, or *niskāma* motiveless. *Sakāma Bhakti* is also called *guni-bhāva* or secondary, because in it *karma*, religious performances, *jñāna*, knowledge, and the practice of *yoga* are the principal

elements, while *bhakti* is merely subsidiary to them. Its results are *siddhi*, success, that is, success in religious performances, the development of knowledge, and the practice of *yoga*, and *bhakti*, enjoyment, that is, of heaven and the like. It becomes three-fold according as it is cultivated by *ārta*, the afflicted, *jijñāsu*, the inquisitive, or *ārtha-ārthi*, the needful. And each of these three kinds is further subdivided as *sāttviki*, white, *rājasi*, red, and *tāmasi* black, according as the principles of *sattva*, *rajas*, and *tamas*, or illumination, attraction, and ignorance are dominant in them (*Cf. Gītā*, Ch. XVII). *Niskāma Bhakti* is also called *pradhāni-bhūta*, or primary, because in it *bhakti* is the principal element, although it is intermixed with *karma*, *jñāna*, or *yoga*. Only the wise are competent for the cultivation of it (*Cf. Gītā*, VII. 16). *Niskāma Bhakti*, associated with religious performances, consists in *karma-karāṇa*, performance of duties, and *phala-arpana*, dedication of the consequences thereof to God. This is *karma-yoga*, the Path of Action, the result of which is *Chittasuddhi*, purification of the mind. It is called *āropa-siddhā bhakti*, i.e., *bhakti* by attribution, inasmuch as purification of mind being also producible by *bhakti*, *karma* is here attributed as *bhakti*. By means of purification of mind, it leads to the growth of *jñāna-misrā* and *yoga-misrā bhakti*, i.e., those forms of *niskāma bhakti* in which development of knowledge and practice of *yoga* play an important part. These forms of *bhakti* are known as *sanga-siddhā bhakti*, *bhakti* by association, inasmuch as spiritual cognition constituting development of knowledge, and spiritual practices constituting *yoga*, by operating along with *bhakti*, lead to *parama-ātma-sāksātkāra*, Spiritual Intuition of the Supreme Self, which is the proper function of *bhakti*. The cultivation of *niskāma bhakti* attended with *jñāna*, constitutes *jñāna-yoga*, the Path of Knowledge. Its result is *sadyah-mukti*, immediate release, by means of *brahma-jñāna*, knowledge of Brahman. *Niskāma bhakti* attended with *yoga*, is known as *aśṭāṅga-yoga*, the eight-limbed *Yoga*. Its result is *kārama-mukti*, gradual release. Thus *jñāna* and *yoga* become means of release only when they are attended with *niskāma bhakti*. It has been accordingly taught that *Bhakti*, properly so called, i.e., *nirupādhi bhakti* (vide below), or *bhakti* pure and colourless, is superior to *karma*, *jñāna*, and *yoga* (N. 25, 26, 27, 58, 59, 60; Ś. 22, 23). These various forms of *bhakti* are characterised as *aparā*, the lower, as distinguished from *nirupādhi bhakti* which is called *parā*, the higher, and to which *aparā bhakti* is subsidiary (N. 56; Ś. 56).

Nirupādhi Bhakti is characterised as *uttarā*, the excellent, *kṛatā*, the simple, *suddhā*, the pure, and *svarūpa-siddhā*, existing by itself. It is the essence of *bhakti-yoga*, the Path of Devotion, and its results are *prema*,

love, and *bhagavat-sāksāt-kāra*, spiritual intuition of the Lord. It is the path for *śraddhālu* or the believers. *Nir-upādhi Bhakti* gradually evolves from *prema* or mere love to *parama-prema* or supreme love, and for its evolution depends only upon itself (N. 30); that is to say, *cheṣṭā*, exertion of body, speech, and mind, prompted by love, at a previous stage, becomes the means of its evolution into the next higher stage. These higher stages of love are of the form of *rati*, joyful attachment. *Rati*, again, is distinguished under the aspects of *bhāva*, sentiment, in which the sense of separate personality still remains, and *prema*, love, in which the sense of separate personality gradually disappears altogether. *Rati* under the aspect of *bhāva* successively evolves as *guṇa-māhātmya-āsakti*, attachment to the attributes and greatness of the Lord, *rūpa-āsakti*, attachment to the beauty of the Lord, *pūjā-āsakti*, attachment to the worship of the Lord, and *smarana-āsakti*, attachment to constant thinking about the Lord. In them, it will be observed, the distance between the devotee and the Lord gradually diminishes, but nevertheless no personal relationship is established between them. That takes place in *Rati* under the aspect of *prema*. It begins as *dāsyā-āsakti*, attachment in servanthship, in which appreciation of, and entire sympathy with the will of the master may not necessarily be present. These characteristics appear in the succeeding form of *prema-rati*, viz., *sakhya-āsakti*, attachment in friendship, where, however, sacrifice of the will in favour of, and subordination of the will to, the will of the friend may not be present, as they are in the next succeeding form of *prema-rati*, viz., *vātsalya-āsakti*, attachment in fathership, where the father exercises self-denial for the sake of the son. This spirit of self-sacrifice goes on developing, and *vātsalya-āsakti* is followed first by *lāntā-āsakti*, attachment in wife-hood, in which the wife identifies her whole being with the being of her Lover, and then by *ātma-nivedana-āsakti*, attachment in self-consecration, wherein the spirit of self-sacrifice finds its natural fulfilment. Consequently the next higher form is that of *tat-maya-āsakti*, attachment in transformation or absorption into Him. This is *advaita-siddhi*, the perfection of monistic idealism, the realization of the great truth, namely, *Vāsudevah sarvam*, that all is *Vāsudevā*, *Kṛiṣṇa*, the supreme Reality. As attachment in this form grows deeper and deeper, it rises into, and culminates in, *parama-viraha-āsakti*, attachment in extreme separation, in which the devotee, though he is at the time permanently united with the Lord, still feels as if he were separated from Him, as, for example, described by the Vaiṣṇava poet, *Govindadāsa* "Rodati Rādhā Śyāma kari kora, Hari Hari lāmha geo prānanātha mora," while holding Śyāma in her arms, Rādhā still weeps, "Hari! Hari! Where is the Lord of my life gone?"

Rati under the aspect of *prema*, developing in these forms, may follow *Vidhi-mārga*, the path of the performance of duty, or *rāga-mārga*, the path of attraction to the Lord. The former leads to the enjoyment of the *aṣṭvargya* or the lordliness of God, and is, therefore, *miśra* or mixed, while the latter causes the enjoyment of the *mādhurya* or sweetness of the beauty of the Lord, and is, therefore, *kevala* or pure. It is pure *prema-rati*, called by Nārada *parama-prema* or Supreme Love, which is the consummation of Devotional Self-Culture, and the immediate cause of release.

(vi)—*What is the nature of Devotion?*

Higher Devotion consists in attachment to Īsvara (S. 2). It is of the form of *parama-prema* or intense love towards Him (N. 2), and is the source of eternal freedom from the coil of mortality (N. 2); by obtaining which man becomes perfected, becomes immortal, becomes satisfied (N. 4); by attaining which he desires nothing else, grieves not, hates not, revels not, seeks nothing else (N. 5); by knowing which he becomes mad, becomes still, becomes self-satisfied (N. 6). It contains no worldly desires within itself; on the contrary, it arises on the inhibition of all worldly desires (N. 7-14). Sometimes it appears by itself in a fit receptacle (N. 53). The nature of *parama-prema*, however, cannot be described in words (N. 51), like the nature of taste felt by a dumb person (N. 52). It is attribute-less, desire-less, swelling up more and more at every moment, flowing incessantly, in the form of subtler feeling (N. 54), and transforming all objects of seeing, hearing, and thinking into itself (N. 55).

न धनं न जनं सुन्दरीं कवितां वा जगदीश कामये ।

मम जन्मनि जन्मनीश्वरे भवताद्भक्तितैत्तुकी त्वयि ॥

—I crave not for money, nor for men, nor for a beautiful woman, nor for poetic genius, O Lord of the World; in every birth of mine may *ahaituki bhakti*, spontaneous devotion, grow in me towards Thee, the Lord.—Śrī Chaitanya..



NĀRADA'S BHAKTI-SŪTRAM.

अथातो भक्तिं व्याख्यास्यामः ॥ १ ॥

अथ Atha, this word may be taken as benedictory or as merely introducing the subject. अतः Athah, hence, therefore; because knowledge or apprehension of truth and right conduct are not in themselves sufficient to bring about salvation, but, for this, must be leavened with the enthusiasm of devotion. भक्ति Bhaktim, (the doctrine of) devotion. व्याख्यास्यामः Vyākhyāsyāmah, (we) shall expound.

1. Now, therefore, we shall expound the doctrine of devotion—1.

Note.—The philosophy of Devotion by Śāṇḍilya begins thus: Now, therefore, inquiry into Devotion."

Note.—But it might be at once said that the devotion which is here sought to supplement thought and action, is not an altogether unknown thing and it might as well be doubted if it will after all solve the great problem of human existence, namely, the liberation of the soul from the coil of mortality. In fact, in their social and domestic relations men have had experience of the delightful influence of affection, love, admiration, reverence, and similar other sentiments. But nobody considers this to be adequate for the supreme purpose of life. All this is, however, admitted. At the same time it is maintained that although there certainly is not any difference of kind between devotion, on the one hand, and other cognate sentiments, on the other, still there is perceptibly a difference of degree between them. While these various modes of feeling are but developments of the root principle of sympathetic response of the human heart to congenial excitations from the outside, devotion is the consummation of them all. Further, we notice another very important characteristic of devotion. The object of all attachment on earth is perishable, and, therefore, finite; whereas devotion aspires to something imperishable and infinite. It is only when the soul catches faint glimpses of the divine in nature, within or around itself, that it is seized with the all-consuming enthusiasm of devotion, and forgetting and forsaking everything else, strives to throw itself entirely at the service of its God and its Lord, in which service its satisfaction is infinite.

These two points are made clear in the next aphorism which describes what devotion is.

सा त्वस्मिन् परमप्रेमरूपा ॥ २ ॥

सा Sâ, it, devotion. तु Tu, but. This is in reply to the doubt referred to above in the notes. अस्मिन् Asmin, in or to him. Instead of this some read तस्मिन् or अस्मै. The sense is, in every case, the same, but the reading in the text gives the complete meaning, indicating that God is always near to the jiva. परम Parama, intense. This word is intended to convey three ideas; 1. Devotion is essentially undivided, that is to say, it turns away from everything except God. 2. It is never over-shadowed by thought and action. It is itself the end. 3. It is not inert or idle. It invariably manifests itself in word, deed and thought. प्रेम Prema, love. रूपा Rûpâ, form.

2. It is of the form of intense love towards Him —2.

Cf. Sândilya's definition of *Bhakti*, "as absolute attachment to God."

Note.—This devotional love comes as the climax of a course of evolution. Śrīrûpa Gosvāmī, in his *Bhaktirasāmritasindhu*, thus traces the development of love in the case of aspirants:—

"First arises faith; then follow attraction, and, after that, adoration. Adoration leads to suppression of worldly desires; and the result is single-mindedness and satisfaction. Then grows attachment which results in ebullition of sentiment. After this love comes into play."

अमृतस्वरूपा च ॥ ३ ॥

अमृतस्वरूपा Amrita-svarûpâ, of the nature of nectar. Like the reputed nectar, devotion once for all puts a stop to all painful and unpleasant contingencies of life, and ultimately secures freedom from the wheel of births and deaths. च Cha, and.

3. And it is of the nature of nectar.—3.

Note—Sândilya also says that "it has been taught that he attains liberation, who becomes steady in devotion."

And in *Srimad-Bhāgavatam*, III. 25. 38, it is said that those who run after God, never perish, and that the wheel of the wakeful God, Yama, the God of Death, does not strike them who regard God as their dear self, son, friend, preceptor, benefactor, and the chosen deity.

Read also *Ibid*, X. 82-44, where Lord Kṛṣṇa says: Devotion to Me works for the immortality of beings.

In a similar strain sings Jalaluddin Rumi the great Persian poet—

"I died as mineral and became a plant,

I died as plant and rose to animal,

I died as animal and I was man.

Why should I fear? When was I less by dying?"

Yet once more I shall die as man, to soar

With angels blest; but even from angelhood

I must pass on: all except God doth perish.

When I have sacrificed my angel soul,
I shall become what no mind e'er conceived.
Oh, let me not exist! for Non-existence
Proclaims in organ tones, 'To him we shall return'."

The idea in the above two aphorisms is elaborated in the three following :—

यत्नद्ध्वा पुमान् सिद्धो भवत्यमृतो भवति तृप्तो भवति ॥ ४ ॥

यत् Yat, which, love of God. लब्ध्वा Labdhvâ, attaining. पुमान् Pûmân, man. सिद्धः Siddhah, successful. अमृतः Amritah, immortal. तृप्तः Triptah, satisfied. भवति Bhavati, becomes.

4. By attaining which man becomes successful, immortal, and satisfied.—4.

This aphorism calls to mind *Gîtâ* IX. 31. "Before long he becomes of virtuous soul and always enjoys peace. Know for certain, O Son of Kuntî, My devotee never perishes."

यत् प्राप्य न किञ्चिद् वाञ्छति न शोचति
न द्वेष्टि न रमते नोत्साही भवति ॥ ५ ॥

यत् Yat, which, Love of God. प्राप्य Prâpya, obtaining. न Na, not. किञ्चिद् Kiñchit, anything. वाञ्छति Vâñchhati, desires. शोचति Sochati, laments. द्वेष्टि. Dvesti, loathes. रमते Ramate, revels. उत्साही Utsâhî, zealous. भवति Bhavati, becomes.

5. On obtaining which he does not desire anything, laments or loathes nothing, revels not, nor becomes zealous.—5.

"Love," says Jalâluddîn, "is the remedy of our pride and self-conceit, the physician of all our infirmities. Only he whose garment is rent by love becomes entirely unselfish."

Having once found and loved God, man desires nothing else to strive after, or to avoid, or to take delight in. Herein devotion is higher than action. Not only so; it is also higher than thought. Thus —

यज्ज्ञात्वा मत्तो भवति स्तब्धो भवत्यात्मरामो भवति ॥ ६ ॥

यत् Yat, which, Love of God. ज्ञात्वा Jñâtvâ knowing. मत्तः Mattah, overjoyed, mad. स्तब्धः Stavdhah, quiet, still. आत्मरामः Âtmârâmah, self-satisfied, (One whose soul is one's best place of rest) भवति Bhavati, becomes.

6. By knowing which, he becomes overjoyed, quiet, and self-satisfied.—6.

Note.—It may be thought that these high characteristics are not necessarily involved in the idea of devotion. For, devotion is not after all as absolutely selfless and colourless as it should be. Love of God, the pleasing of the Lord, is the object which the devotee seems constantly to have in view.

Thus, instead of welling up spontaneously from within, the flow of devotion is directed by an external influence. This, however, is not the case. No doubt the grace of God is an invariable accompaniment of the playful course of devotion within the soul, but, merely on this account, the one can hardly be posited as the cause, and the other, as the consequence. On the contrary, devotion is its own end. That the grace of God courses along with the stream of devotion, is perfectly natural. Immediately as the flower blossoms forth, it cannot but gladden the heart of the beholder. But it will not be correct to say on that score that the flower blooms to beauty with the object of pleasing man. It merely progresses a stage higher in the scale of its natural development. Similarly with devotion.

This is the text of the next aph. sr

सा न कामयमानां निरोधरूपत्वात् ॥ ७ ॥

सः Sā, it. निरोधरूपत्वात् Nirodha-rūpatvāt, because of its nature as appearing in the form of suppression (of all desires) निरोध is fully explained in the following aphorisms. कामयमाना Kāmayamānā, selfish. Moved by desire. न Na, not.

7. It is not led by desire, because it finds expression in (the) inhibition (of all desires).—7.

The "inhibition of all desires" is very often misunderstood to signify a total annihilation or extinction of all activity. This is not only absurd but is simply unworthy of man. This misunderstanding is cleared up in the next aphorism

निरोधस्तु लोकवेदव्यापारस्यन्यासः ॥ ८ ॥

सु Tu, on the contrary. निरोधः Nirodhaḥ, inhibition of desires. लोकवेदव्यापारस्य Loka-veda-vyāpārasya, of customary, and scriptural observances. न्यासः Nyāsaḥ, resignation or consecration to the Supreme. Cf. Gītā, XVIII. 2. "The wise describe resignation as the giving up of the fruits of all actions."

8. On the contrary, "inhibition of desires" means the consecration of all customary and scriptural observances to the Supreme.—8.

For the full comprehension of the import of this aphorism we may cite Gītā, IX. 27 and 34. "Whatever thou doest, whatever thou livest upon, whatever sacrifices and gifts thou makest, and whatever penances thou practisest, O Son of Kuntī, surrender all that unto Me." "Set thy mind on Me, devote thyself to Me, offer sacrifices unto Me, bow to Me, make Me thy last resort. Thus attaching thy soul to Me, thou shalt come to Me;" and also XII. 6 and 7. "O Pārtha, ere long I deliver from the sea of the mortal world those who have their minds upon Me and who, surrendering, all and sundry actions unto Me, run after Me and worship and meditate upon Me with undivided concentration of mind." Evidently, therefore, instead of suggesting a cessation of activity, "inhibition of desires" implies the full and uniform direction of all thought and action towards God.

And not only this, it has a negative aspect also. Thus—

तस्मिन्नन्यता तद्विरोधिपूदासीनता. च ॥ ९ ॥

तस्मिन् Tasmīn, in him. अन्यता Ananyatā, single-heartedness तद्विरोधिपू Tād-virodhiṣu, in all that is antagonistic to Him. उदासीनता Udāsinatā, indifference, apathy. च Cha, and.

9. (Inhibition also means) single-heartedness towards Him and indifference to all that is antagonistic to Him.—9.

Now, single-heartedness as an important element in devotion cannot be a mere blind passion or a narrow prejudice. It should be arrived at as the result of a process of conscious discrimination between the passing and the permanent, in which the finites naturally come to be eliminated one by one. Hence—

अन्याश्रयाणां त्यागोऽनन्यता ॥ १० ॥

अन्याश्रयाणां Anyāśrayāṇāṃ, of all other supports. त्यागः Tyāgaḥ, renunciation, giving up. अनन्यता Ananyatā, single-heartedness.

10. Single-heartedness (implies) the giving up of all other supports.—10.

The cultivation of devotion may be disturbed by the operation of the various influences to which human life is every moment exposed. To restore equilibrium, the devotee should on no account seek the help of other instruments than those employed in the cultivation of devotion itself, namely, listening to talks about the Lord, singing His name, and so forth.

लोकवेदेषु तदनुकूलाचरणं तद्विरोधिपूदासीनता ॥ ११ ॥

लोकवेदेषु Loka-vedeṣu. In respect of social and religious ordinances. तदनुकूलाचरणं Tād-ānukūla-āchraṇam, Practice or performance which is congenial to Him. अनुकूल, however, must be taken in a relative sense. Not that there are particular injunctions which are specially favoured by the Deity; but ordinances, social or scriptural, as such, are prescribed in general terms for a large assembly of human beings who, amongst themselves, are in different stages of development and degrees of potentiality. Hence the question should be decided, in each individual case, with reference only to the would-be agent's environment, inherited and acquired capabilities, temperament, and so on. तद्विरोधिपूदासीनता Tād-virodhiṣu-udāsinatā, indifference to all that conflicts with Him.

11. By "indifference to all that conflicts with Him" (S. 9) is understood the performance of those social and scriptural rites and ceremonies which are congenial to Him.—11.

In the eighth aphorism we have been taught to direct all our energies of thought and action towards God. Now we are again enjoined to respect to some extent, the dictates of religion and morality. Here seems, therefore, to arise some confusion which is, however, only superficial. The due practice,

of moral and religious ordinances involves, in most cases, a large amount of bodily distress and tension of mind and an altogether indefinite abstinence from the joys of life. This, then, is unsupportable on merely selfish notions, however strong and alluring these may, at first, appear to be. It becomes possible only when the inner vision, rising above the narrow limitations of its immediate surroundings, comes to look upon a 'far-off divine thing.' Except in such happy circumstances, the observance of rites and ceremonies really comes to nothing, as Lord Kṛiṣṇa declares in GĪTĀ, XVII. 27-28—"Performance of sacrifices, penances and charities is also said to endure as well as action which is done for His sake. (Whereas) offerings made unto fire, gifts given, penances practised, and duty done, without belief (in the existence of a divine Providence), is said not to endure. O Pārtha, that avails neither here nor elsewhere."

To this the inquisitive aspirant may justly reply that once "the vision beatific" is realised, there seems to be left no room for pious observances. For, these are prescribed simply for the purpose of purifying the mirror of the mind in which the Oversoul may then, and only then, cast its reflection in all its shades and lineaments. Quite so, but this is so in exceptional cases only. Ordinarily, however, there is some need for the performance of rites and ceremonies, as will be evident from the next two aphorisms. We shall moreover do well to bear in mind that these two things, namely, faith in God and observance of sacred laws and customs, are mutually involved, and that they in turn act and react upon each other in the continuous process of gradual development of devotional life.

भवतु निश्चयदाढ्याद्दृढध्वं शास्त्ररक्षणम् ॥ १२ ॥

निश्चयदाढ्यात् Niśchaya-dāṛhyāt, after the deepening of faith (in God). cf. Bhakti-ratnāvalī, IV. 36. उर्द्ध्वम् Urdhvaṃ, above, after. शास्त्ररक्षणं Śāstra-rakṣaṇaṃ, observance of sacred laws. भवतु Bhavatu, let there be.

12. The observance of the sacred laws may be continued after the deepening of faith in God.—12.

In the *Bhakti-ratnāvalī* it has been observed that "the aspirant who takes to devotion with an object (see aphorism 56 below) requires to abide by the scriptures and favourable maxims, till the ebullition of sentiment" which is called Love. St. Paul also says: "If ye are led by the Spirit, ye are not under the law." "In the lower stages of meditation," says St. Theresa, "the setting aside of material images should not be attempted before the soul is very far advanced, as it is clear that till then it ought to seek the Creator by means of creatures. To do otherwise is to act as if we were angels." St. Gregory the Great has said: "If we wish to reach the citadel of contemplation, we must begin by exercising ourselves in the field of labour. Whoever wishes to give himself to contemplation must first examine what degree of love he is capable of; for love is the lever of the soul. It alone is able to detach it from this world and give it wings."

अन्यथा पातित्यशङ्क कया ॥ १३ ॥

अन्यथा Anyathā, otherwise. पातित्यशङ्कया Pātityaśaṅkāyā, for fear of a fall.

13. (The sacred laws should be observed even after faith in God has deepened), lest, otherwise, there may be a fall—13.

Some interpret the aphorism to mean : "The sacred laws must be observed till faith in God becomes deepened ; for, otherwise, there is fear of a fall."

Well, then, it is understood that our only concern should be to hold up God as our utmost all, to consecrate ourselves, body and soul, to His service, and never to allow worldly desires and pursuits to distract and divert the even flow of a career of piety and devotion. To this high end we may even dispense with the regular observance of sacred practices after our faith in God has become firm and fixed. That their performance may still be continued is a matter of convenience and caution merely.

And, it goes without saying that humdrum routine of the ordinary life may be also safely neglected. But nevertheless, as we are, we cannot sufficiently devote ourselves to the service of God, for there seems to be no escape from a totally different kind of distraction, namely, the perpetual thought for our backs and bellies. Is it, then, seriously suggested that we should take no care of our bodies, but instead leave them to their own fate? Not at all. We can never lose sight of the fact so graphically stated by Kālidāsa that गरीमाय एव धर्मसाधनम्, the body is verily the primary requisite for the cultivation of virtue. But this consideration, instead of causing distraction, fastens our attention all the more upon God in whose service we seek to live, move and have our being. St. Francis of Assisi used to say : "We must needs use great discretion in the way we treat our brother, the body, if we would not have it excite in us a storm of melancholy."

Therefore in the next aphorism we have—

लोकोऽपि तावदेव भोजनादिव्यापारस्त्वाशरीरधारणावधि ॥ १४ ॥

लोकः Lokah, social customs and usages. अपि Api, also. तावत् Tāvat, to that extent. एव Eva, only. भोजनादिव्यापारः Bhojana-ādi-vyāpārah, the occupation of eating, (drinking, dressing,) etc. तु Tu, on the other hand. आशरीरधारणावधि Āśarīra-dhāraṇāvadhi, to the end of the carrying of the body.

14. Social customs and usages also are to be observed only to the same extent (as scriptural ordinances). But, on the other hand, the occupation of eating, drinking, dressing, and so on, should be continued so long as we have to carry the physical organism.—14.

The purport of the above three aphorisms is this :—The consciousness of God, which is innate in every soul, should be first developed and strengthened by considerations of theology, which is an enquiry into the existence and attributes of God and His relation to Man and the World. It is only then that a man acquires strength of mind enough to observe the scriptural and customary ordinances in their true spirit. The result of this life of holiness and piety is

that, besides knowing God, he now comes to love Him and to realize his fellowship with Him. At this stage, when his will has taken a wholly moral and religious turn, he can safely dispense with the scriptural and customary injunctions, since piety has come to be a rule of life and a labour of love to him. But he will have to take care of his body as long as he lives.

तल्लक्षणानि वाच्यन्ते नानामतभेदात् ॥ १५ ॥

तल्लक्षणानि Tal-lakṣaṇāni, marks or indications of devotion. नानामतभेदाद् Nānā-mata-bhedāt, according to diverse opinions. वाच्यन्ते Vāchyante, are being stated.

15. The marks of devotion are now being stated according to diverse opinions.—15.

Thinkers agree as to the essential character of devotion; but they give prominence to one or other of its various manifestations in order just to indicate its nature from their several points of view.

पूजादिष्वनुराग इति पाराशर्यः ॥ १६ ॥

पूजादिषु Pūjādiṣu, in worship and like performances. अनुरागः Anurāgaḥ attachment, ardour. इति Iti, thus. पाराशर्यः Pārāśaryah, the disciple of Parāśara.

16. Ardour in His worship and like performances, is the mark of devotion, according to the disciple of Parāśara.—16.

कथादिष्विति गर्गः ॥ १७ ॥

कथादिषु Kathā-diṣu, in talks of His glory and greatness. इति Iti, thus. गर्गः Gargah, a sage of that name.

17. Garga thinks that application in talks of His glory and greatness is the sign of devotion.—17

आत्मरत्यविरोधेनेति शाण्डिल्यः ॥ १८ ॥

आत्मरत्यविरोधेन Ātma-rati-avirodhena, without hindrance to the enjoyment of bliss which the human soul finds in God or in itself. इति Iti, thus. शाण्डिल्यः Śaṇḍilyah, a sage of that name.

18. The mark of devotion is ardour in His worship and indulgence in talks of His glory and greatness, provided they do not hinder the enjoyment of bliss which the soul finds in God: so says Śaṇḍilya.—18.

Note.—It will be seen, therefore, that whatever draws the mind away from God can never be favourable to the culture of devotion. On the other hand, everything which relates to God and holds Him constantly before our mind's eye, has the effect of deepening the flow of devotion. This is the sum and substance of the above three aphorisms which are incorporated in the following one.

नारदस्तु तदर्पिताखिलाचारता तद्विस्मरणे प्रमव्याकुलतेति । १९।

नारदः Nāradaḥ, the heavenly saint of that name, of whose composition these aphorisms are. तु Tu, however. तदर्पिताखिलाचारता Tad-arpita-akhilā-āchā-ratā, the condition of having dedicated all observances whatsoever to Him. तद्विस्मरणे Tad-vismaraṇe, in losing Him from memory. प्रमव्याकुलता Parama-vyākulātā, extreme uneasiness. इति Iti, thus.

19. Nārada thinks, however, that devotion is indicated by the condition of having dedicated all observances whatsoever to Him, and by the feeling of extreme uneasiness in losing Him from memory.—19.

But is such a climax ever attainable? Yes, certainly. It is not at all an impracticable ideal. For—

अस्त्येवमेवम् ॥ २० ॥

एवमेवम् Evamevam, such and such. अस्ति Asti, exists.

20. There are such and such instances.—20.

यथा ब्रजगोपिकानाम् ॥ २१ ॥

यथा Yathā, as for instance. ब्रजगोपिकानाम् Vraja-gopikānām, in the case of the cow-maids of Vraja or Vrindāvana.

21. As, for instance, in the case of the cow-maids of Vrindāvana (who are reported to have dedicated all their actions to Lord Kṛiṣṇa and to have felt extreme uneasiness in losing Him from their midst even for a short while).—21.

In this context the reader may, with profit, turn to Chapters 29 and 30, Part X, of Śrīmad-Bhāgavatam.

Now, Love certainly exercises a levelling influence. It smooths down all inequalities and brings the lover and the beloved on the same footing. And so devotion results in a fusion of personalities, leaving only the divine. It may be imagined, however, that the intimacy of love may not infrequently lead one to lose sight of the magnificence and majesty of God, which transcends all one's sublimest aspirations. This will surely be a serious drawback to reckon with in any system of religious culture. Quite so, but fortunately this does not necessarily happen. On the contrary, a full and conscious realization of the grandeur and majesty of God enhances, all the more, His supreme importance as an object of admiration and worship, in the eye of the devotee. Thus we have in the next aphorism—

तत्रापि न माहात्म्यज्ञानविस्मृत्यपवादः ॥ २२ ॥

तत्र Tatra, there, in the absolute fusion of personalities of the human with the divine. अपि Api, even. माहात्म्यज्ञानविस्मृत्यपवादः Māhātmya-jñāna-vismṛiti-apavādaḥ, particular reason for forgetting the idea of greatness (of God). न Na, not.

22 Even there, in the absolute fusion of personalities, there is no particular reason for forgetting the idea of the greatness of God.—22.

The life of Lord Kṛiṣṇa affords more than one illustration of the truth of this statement.

On the contrary, without a vivid awareness of the majesty of God, devotion can seldom, if at all, operate as a persistent principle of spiritual development. Hence—

तद्विहीनं जाराणामिव ॥ २३ ॥

तद्विहीनं Tad-vihīnam, deprived of that. जाराणाम् Jārāṇām, of paramours. इव Iva, as.

23.—Deprived of the sense of divine greatness, devotion is as the love of a woman towards her paramours, (which is constantly shifting from person to person, in an indefinite manner, according as one appears more desirable than another)—23.

Besides, it lacks another great characteristic of pure love, namely :

नास्त्येव तस्मिन्मुखसुखसुखिवम् ॥ २४ ॥

तस्मिन् Tasmin, in that, therein. In illicit love. तत्सुखसुखिवम् Tat-sukha-sukhitvam, the feeling of happiness in the happiness of him, the paramour. न Na, not. अस्ति Asti, is, exists. एव Eva, certainly.

24. In illicit love there certainly exists no corresponding feeling of happiness (on the part of either) in the happiness (of the other).—24.

It is now proposed to compare the relative usefulness and excellence of the recognised methods of realizing the supreme object of human existence, on the one side, and the doctrine of devotion on the other. It has been laid down in the Aitareya Āraṇyaka “एषः पन्था एतत् कर्मेतत् ब्रह्मेतत् सत्यम्” “This is the way, this action, and this knowledge; this is true.” And the erudite Sāyana comments: “तत्र कर्मशब्देन तद्विषयज्ञानपूर्वकमनुष्ठानं विवक्षितम्; ब्रह्मशब्देन तद्विषयज्ञानमात्रम्” that is, by ‘action’ here is signified performance in the light of knowledge about Him, while ‘knowledge’ means simply to realise Him in the understanding to the utmost limit, so that on the aspirant coming to know Him in all His greatness and glory, all worldly desires may dry up within the mind which will then naturally fix upon the supremely desirable, and become absorbed in His blissful contemplation. In *Gītā*, III. 3, Lord Kṛiṣṇa also says: “O spotless one! it has been before declared by Me that the pursuit of men in this world is two-fold; that of the thinkers, by the path of knowledge; that of the workers, by the path of action.” These then are the two time-honoured paths of salvation, namely, action and knowledge. It will be observed, however, that action or intentional employment of will and energy may take two entirely distinct courses: the one manifesting itself in the performance of various sacrifices, penances, rituals, and other ceremonies prescribed

in the sacred books or sanctioned by usage, in the hope of attaining particular results or rewards and deriving spiritual benefit therefrom ; the other, taking a fundamentally opposite direction, abandons all hope of ever obtaining everything desired in this way, and gathering together all diffused energy and attention from the field of the world, turns inward upon the spiritual principle itself and proceeding upon the maxim of "endure and abstain," seeks, by the purification of body and mind, and by regulating and restraining their random workings, to bring into active play the latent powers of the soul which will then surmount all obstacles, conquering and carrying everything before it. Action in the latter form is called by the wellknown name of *Yoga* or Concentration or Communion.

Thus, therefore, we find—

(i) The votary of knowledge who aims at keeping himself at a safe distance from the reach of human suffering by killing all desires in the mind, remaining for ever absorbed in the charming pursuit of understanding, more and more, in an endless manner, the nature of God and creation, and who from his empty-rear altitude looks down, as it were, upon the things of the world ;

(ii) The man who strives to spread his kingdom over the universe, and takes recourse to particular practices for the realization of desired objects, thinking thereby to satisfy all his wants and thus indirectly to ensure unbroken happiness for himself here as well as in the world beyond ;

(iii) The *Yogi* who stoutly turns away from the attractions of the world and concentrates his attention and energy all upon himself, so that the dormant possibilities of his divine nature may have unobstructed play and unbounded scope, in other words, that he may acquire 'powers' which will make everything possible for him ; and

(iv) The *Bhakta*, or the votary of love, whose starting point is God Himself and who abnegates himself in His presence and who seeks not the indifference of the wise, the rewards of action, or the 'powers' of concentration, but whose only care in life is to serve the will of the Lord.

Now, this path of devotion, *Nārada* goes on to say, is higher than the three other ways of pious living as described above.

सो तु कर्मज्ञानयोगेभ्योऽप्याधिकतरा ॥ २५ ॥

सः *Sa*, it, devotion. तु *Tu*, again कर्मज्ञानयोगेभ्यः *Karma-jñāna-yogebhyah* than action, knowledge, and concentration. अपि *Api*, even. अधिकतरा *Adhikatarā*, higher.

25. It is, again higher than action, knowledge, and concentration.—25.

Cf. Gītā, VI. 46 and 47, where Lord Kṛṣṇa says : "The *Yogi** is considered to be greater than the ascetic, greater also than the man of contemplation. The *Yogi* is also greater than the man of action. Therefore, Arjuna, become a *Yogi*. And of all the *Yogins*, he who faithfully worships Me, with the inner self directed towards Me, is, in my opinion, the most concentrated." Śaṅkara also has said. मोक्षसाधनसामान्याः भक्तिरेव परियुते, It is Devotion which is the greatest of all the means of Release.

*The *Yogi* is one who enters into a living communion with God and perfectly realizes His immanence and activity everywhere in the world.

फलरूपत्वात् ॥ २६ ॥

फलरूपत्वात् Phala-rūpatvāt, from its re-appearance as its result.

26. (Devotion is higher than the others), because it is its own reward, (whereas the followers of the other paths have ulterior objects in view, which necessarily divide them from God, and are, after all, finite in their nature, and hence fail to secure abiding peace for the soul).—26.

ईश्वरस्याप्यभिमानिद्वेषित्वाद्दैन्यप्रियत्वाच्च ॥ २७ ॥

ईश्वरस्य Īśvarasya, God's. अपि Api, also. अभिमानिद्वेषित्वात् Abhimān-dvesitvāt, from aversion to egotists. Note that it is not a positive feeling of disfavour on the part of God, but follows necessarily from the nature of things. For, in Gītā, IX. 29, Lord Kṛiṣṇa says: "I am equal to all created beings. There is no object of my particular favour or disfavour." And in commenting upon this, Nīlkaṇṭha writes: "As the fire, though it is devoid of attraction and other feelings, still removes the sensation of cold, only of those who are close by, and not of those who keep at a distance, so I, though equal to all, remove the bondage only of those who come to seek My refuge, and not of others. Therefore, aversion and attraction do not belong to Me." It follows, therefore, that egotism and other affections of the mind screen God from the view of men. दैन्यप्रियत्वात् Dainya-priyatvāt. Love of meekness. Cf. St. Matthew, v. 3 and 5: "Blessed (are) the poor in spirit; for theirs is the Kingdom of heaven." "Blessed (are) the meek; for they shall inherit the earth." Also St. Paul: "If any man thinketh that he is wise..... let him become a fool that he may become wise. ¶ Cha, and.

27. (Devotion is higher than the others), because of God's aversion to egotists and love of meekness.—27.

The point is this :—

The votary of love throws himself entirely at the mercy of God, while the rest strive to work out their salvation by themselves alone: some aspiring to knowledge, almost as extensive as God's, and, at the same time, killing all desire in their breasts; others attempting to extend their influence over the external world, thereby bringing all things within their easy reach; others, again, seeking to multiply their psychic powers which, they hope, will then satisfy all their desires no sooner than they arise. In the case of the devotee, his absolute dependence upon God brings him into daily and homely contact with the divine personality, whereas the others, running after their respective ambitions, are removed farther and farther away from Him.

Guru Nānaka reconciles the four Paths in a song in which he says :—
"Make Jāna your molasses, make Dhyāna your dhṛḍḍā flowers, make Karma your Kīkar bark: mingle these in that distilling vessel—the world, and apply the plaster of Prema. In this way the juice of Amṛita will filter out. My son, he who with intoxicated mind drinks the juice of the Name tranquilly remains enraptured in the joy (of the Lord). In this song the

reference is to the process practised in the days of the Guru of distilling intoxicating liquor from molasses, *dhdud* flowers and the bark of the *kakar* tree, mixed together in a vessel the lid of which was generally plastered over.

तस्यो ज्ञानमेव सा नमित्येके ॥ २८ ॥

ज्ञानम् Jñānam, knowledge. एव Eva, alone. तस्य Tasyāh, its. Of devotion. साधनम् Sādhanaṁ, source. इति Iti, thus. एके Eke, some.

28. Some say, knowledge is the source of devotion.—28.

अन्योन्याश्रयत्वमित्येके ॥ २९ ॥

अन्योन्याश्रयत्वम् Anyonya-āśrayatvam, mutual dependence (of knowledge and devotion). इति Iti, so. एके Eke, others.

29. Others declare their mutual dependence.—29.

स्वयं फलरूपतेति ब्रह्मकुमारः ॥ ३० ॥

स्वयं Svayam, of itself. फलरूपता Phala-rūpatā, re-appearance as result or reward. इति Iti, so. ब्रह्मकुमारः Brahma-kumārah, son of Brahmā; Nārada.

30. The son of Brahmā observes the resulting devotion as the fruit of itself.—30.

राजगृहभोजनादिषु तथैव दृष्टत्वात् ॥ ३१ ॥

राजगृहभोजनादिषु Rāja-gṛiha-bhojana-ādiṣu, in the matter of feeding, (bestowing favours), in the royal household. तथा Tathā, the same. एव Eva, and nothing else. दृष्टत्वात् Dṛṣṭvāt, having been witnessed.

31. (What has been said above holds good), the same, and nothing else, have been witnessed in the matter of feeding, bestowing favours, etc., in the royal household.—31.

The metaphor may be explained at some length. The State is the household of the king. The members of that household may be roughly divided into four classes, viz., the wise men and the legislators, the civil and military administrators and keepers of internal and external peace, the chamberlain and his staff, and the waiters, beggars, and followers in general. Now, these four sets of people view the royal person from four distinct standpoints. Thus, the first cannot but recognise the fact that they are not, at least, inferior to the king in political wisdom and capacity for government, and may imagine that in each particular case ascension to the throne is a bare accident. Their attitude, therefore, is likely to become at times haughty and full of rivalry; at any rate, it is not always one of modesty and meekness. The second, again, are aware that actual administration of the affairs of the State is well-nigh impossible without their active co-operation, and that it is they who practically govern the kingdom. The keepers of the inner apartments also cannot fail to realize their unique position behind the curtain, and therefore they claim a certain amount of power over the king, because they have his

secrets and his honour in their custody. In these circumstances, whatever they receive from the king, in the shape of salaries, rewards and remunerations, they accept the same as lawful demands by them on account of the service they render to the king, and not as loving presents from him. Pride and egotism are the principal traits in their character and conduct. The fourth class of absolute dependants, however, have not the lofty ambition which the wise men have of sailing alongside of the king, nor the sense of personal worth and importance of which the actual administrators are so keenly aware, nor again the idea of power or influence over the king so naïvely claimed by the managers of the inner household. On the contrary, they sincerely recognise their insignificance and utterly helpless condition, and thereupon throw themselves entirely at the mercy of the king whom they regard as a loving father bestowing favours upon his children according to their fitness.

These four classes of subordinate human beings may be broadly likened to the votaries of knowledge, action, concentration, and devotion, respectively. And as they sow, so they reap. The well of the king's loving kindness, as of God, flows richly and freely towards his humble and whole-hearted dependants; while the rest, from their egotism, sense of personal worth, and idea of power are more and more entangled in the meshes which they weave for themselves by their knowledge, action, and unique position; and consequently their vision becomes dry by dry circumscribed with regard to him in whose service they do after all live, move and have their being.

न तेन राजपरितोषः क्षुद्धान्तिर्वा ॥ ३२ ॥

तेन Ten, for this. Because the followers of the other paths have their minds overshadowed with egotism and other affections. राजपरितोषः Rāja-paritōṣah, King's pleasure. क्षुद्धान्तिः Kṣut-sāntih, satisfaction of hunger. Hunger is here symbolical of desire in general. वा Vā, or. न Na, not. †

32 For this neither the king finds any pleasure, nor the recipients any satisfaction of their desires, (in the matter of distribution of royal favours).—32.

Similarly, knowledge and action can neither move God favourably nor permanently satisfy desires.

तस्मात् सैव ग्राह्या मुमुक्षुभिः ॥ ३३ ॥

तस्मात् Tasmāt, therefore. Since devotion is higher than the other paths. सा Sā, devotion. एव Eva, to the exclusion of the others. मुमुक्षुभिः Mumukṣubhiḥ, by those who desire salvation. ग्राह्या Grāhyā, worthy of being adopted.

33. Therefore, the path of devotion should be adopted, to the exclusion of the others, by those who desire salvation.—

तस्याः साधनानि गायन्त्याचार्याः ॥ ३४ ॥

आचार्याः Āchāryāḥ, masters तस्याः Tasyā, its, of devotion साधनानि Sādhanaṇi, means. गायन्ति Gāyanti, recite

34 The masters recite (as follows) the means (for the culture) of devotion.—34

Note—In the *Adhyātma-Rāmāyaṇam*, III 10 22—30, we find

(Addressing Sāvārī, Rāma says) "Here (in the culture of devotion) the first means is, it has been taught, the company of the good, the second is conversation about My achievements, the third is recital of my virtues, the fourth means will be the occupation of expounding my words, the fifth is, O gentle one, constant and sincere worship of the preceptor, thinking that I am he; the sixth means has been said to be virtuousness, self restraint, observance, etc, and ever living attachment to My worship, the seventh is said to be religious service with every detail, reciting the *mantra* specially applicable to Me, greater adoration paid to My votaries, consciousness of Me in all beings, indifference to external objects, together with internal peace make up the eighth, and O lady, the ninth is the consideration of My essence O auspicious one, devotion in the form of Love is produced in me in every one who employs this means in the shape of the ninefold (secondary or instrumental) devotion, no matter whether one be a woman or a man or belonging to the inferior creation And as soon as devotion or love is produced, one feels My essence, as it were, and one who becomes accomplished by the awareness of Me, attains liberation even in that birth Therefore it is sure that devotion is the Source of Salvation "

Note—In the 26th and 30th aphorisms it has been declared that devotion is its own means. It is not however suggested thereby that he who has no glow of devotion in him to begin with, can never hope to enter into a life devoted to the Lord, and consequently can never hope to attain salvation. Far from it, the doctrine of devotion is not a gospel of despair. It recognises and upholds that there is a regular course of training for the cultivation of devotion. It then sets forth the conditions under which the spark of devotion may gradually come to illuminate the entire inner and outer life of an ordinary mortal.

Hence—

तत्तु विषयत्यागात् सङ्गत्यागाच्च ॥ ३५ ॥

तत् Tat, that, love of God तु Tu, But विषयत्यागात् Viṣaya tyāgat, from abandonment of sensible objects सङ्गत्यागात् Saṅga tyāgat, from abandonment of attachment च Cha, and

35. But love of God is possible on the abandonment of all sensible objects and of every attachment to them.—35.

अव्यावृत्तभजनात् ॥ ३६ ॥

अव्यावृत्तभजनात् A-vyavṛtta-bhajanât, from unretarded practice, from cultivation without remiss

36 (That arises also) from its cultivation without remiss, or from unflinching adoration of God — 36

Some take the *Sûtram* as explaining the foregoing one. There the teaching is that love of God may be developed by turning away from the objects of desire. But how can one overcome their attraction? The reply is, they say, given in this *Sûtram*, the meaning being And the temptation of worldly desires may be overcome by sticking to the worship of God.

लोकेऽपि भगवद्गुणश्रवणकीर्तनात् ॥ ३७ ॥

लोके Loke, in society अपि Api, also भगवद्गुणश्रवणकीर्तनात् Bhagavad-guna-sravana-kirttanât, from listening to and singing of the virtues and attributes of the Great God

37. (That springs also) from listening to and singing of the virtues and attributes of the Great God in society — 37.

Cf. 'I do not dwell in *Vaikuntha* (the highest heaven, the abode of *Viṣṇu*), nor in the hearts of *logins*. O *Nârada*, I dwell there where my devotees sing.'

N.B.—This *Sûtram* has been otherwise explained thus "In this world there are found instances which show that love of God may be cultivated by listening to and singing of the attributes of God.

Cf. The saying of *Dhalân* the Egyptian "Music is a divine influence which stirs the heart to seek God: those who listen to it spiritually attain unto God, and those who listen to it sensually fall into unbelief." About mystic dance it has been said "When the heart throbs and rapture grows intense, and the agitation of ecstasy is manifested, and conventional forms are gone, this is not dancing nor bodily indulgence, but a dissolution of the soul."

मुख्यतस्तु महत्कृपयैव भगवद्कृपालेशाद्वा ॥ ३८ ॥

मुख्यतः Mukhyatah, principally तु Tu, but महत्कृपया Mahat-kṛpaya by the grace of the great ones एव Eva, surely वा Vā, or, in other words, There obtains a community of selves between the great ones and their Great God. And when these great ones are moved by compassion towards their mortal brothers, it is their Great God who works in them भगवद्कृपालेशात् Bhagavat-kṛpā-śaât, from the touch of divine compassion. That is why St. Clement of Alexandria said 'Man predestines God as much as God predestines man'—for, as Bossnet explains "The soul gives itself as the spouse to her lover. It gives itself to God as actively and freely as God gives himself to it. For God raises its power of free election to its highest pitch on account of the desire He has to be chosen freely." "See also *Koran* xxi. 69 "Whosoever shall strive for Our sake, We shall guide him into Our ways."

38. But that is obtained, principally and surely, by the grace of the great ones, or, in other words, from the touch of divine compassion — 38

"This Self cannot be realized by discourses, nor by intelligence nor by deep learning. It can be realized by him only whom it favours. him this Self favours with its manifestation" (*Mundaka Upanisad*, III 11 1)

The beneficial influence of good company has been described in *Sri Lal-Bhāgaratam*, III 25 25, in these words:

"In the company of the great prevail talks which perfectly convey My majesty and which soothe the heart and the ear. From listening to these, faith, attachment, and devotion will succeed one another towards Him who is the way to salvation."

Note—In some editions this *Sūtram* has been split into two, viz., "Principally, however, through the kindness of the great," and "And also by the mercy of God."

महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च ॥ ३९ ॥

महत्सङ्गः *Mahat-saṅgaḥ*, companionship of the great तु *Tu*, and but दुर्लभः *Durlabhaḥ*, difficult of attainment अगम्यः *Agamyaḥ*, unapproachable uncatchable, of unassignable cause अमोघः *Amoghaḥ*, infallible च *Ch*, and

39. Companionship of the great is, again, difficult of attainment. It is hardly possible to assign how and when men may be taken into the society of the great. But once obtained, association with the great ones is infallible in its operation. — 39.

तत्कृपया तत्कृपयैव ॥ ४० ॥

तत्कृपया *Tat-kṛpyā*, by His (i.e. God's) grace एव *Ev*, only तत्कृपया *Labhyate*, is obtained, gained अपि *Api*, and

40. And companionship of the great is gained by the grace of God alone — 40.

But how can the grace of God be followed by the response of the good? The sequence does not appear to be necessary. Not so, for, God and His good men are but one being, so to say. This is the text of the following *sūtram*:

तस्मिंस्तज्जने भेदाभावात् ॥ ४१ ॥

तस्मिन् *Tasmin*, in Him तज्जने *Tat-jane*, in His man भेदाभावात् *Bheda-abhāvāt*, because there is no distinction

41. Because there is no distinction between Him and His man — 41.

St Paul says: "He that is joined with the Lord is one spirit" (1 Cor 11 18). Cf. also the saying of Dhul-Nān of Egypt: "They move as God causes them to move and their words are the words of God, which roll

upon their tongues, and their sight is the sight of God, which has entered their eyes."

Man is what he loves, said St. Augustine.

Jalāl-ud-dīn, Rūmī, says :

"The motion of every atom is towards its origin ;

A man comes to be the thing on which he is bent.

By the attraction of fondness and yearning, the soul and the heart

Assume the qualities of the Beloved, who is the Soul of souls."

In another ode he says :

"O my soul, I searched from end to end : I saw in thee naught
save the Beloved ;

Call me not infidel, O my soul, if I say that thou thyself art He."

And yet more plainly :

"Ye who in search of God, of God, pursue.

Ye need not search for God is you, is you !

Why seek ye something that was missing ne'er !

Save you none is, but you are —where, oh, where ?"

तदेव साध्यतां तदेव साध्यताम् ॥ ४२ ॥

तत् Tat, that ; love of God. एव Eva, alone. साध्यताम् Sādhya-tām, should be cultivated, practised, striven after.

42. Strive after love of God alone, strive after love of God alone.—42.

दुःसङ्गः सर्वथैव त्याज्यः ॥ ४३ ॥

दुःसङ्गः Dah-sangah, evil company. सर्वथा Saivathā, by all means. त्याज्यः Tyājyah, to be given up. एव Eva, certainly.

43. Evil company should be certainly shunned by all means.—43.

कामक्रोधमोहस्मृतिभ्रंशबुद्धिनाशसर्वनाशकारणत्वात् ॥ ४४ ॥

काम Kāma, desire, lust. क्रोध Krodh, anger, wrath. मोह Moha, bewilderment, infatuation. स्मृतिभ्रंश Smṛiti-bhramśa, lapse of memory. बुद्धिनाश Buddhi-nāśa, loss of understanding or perception of truth. सर्वनाश Sarva-nāśa, total ruin. कारणत्वात् Kāraṇatvāt, being the cause of.

44. Because it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, and total ruin (of piety and liberation).—44.

Cf. *Tulsīdāsa*—"Rāma and Kāma cannot go hand in hand."

In this connexion compare also *Gud.* II. 62-63, namely—"Attachment grows in the man towards objects which bind down, while he turns them round and round in his own mind. Attachment begets lust, and lust, resentment. Resentment gives rise to bewilderment, and bewilderment, to lapse of memory. Lapse of memory leads to loss of understanding, and from loss of understanding he is finally lost."

तरङ्गायिता अपोमे सङ्गात् समुद्रायन्ति ॥ ४५ ॥

तरङ्गायिता. Tarangāyitah playing in ripples अपि Api, even इमे Ime, these, last, etc सङ्गात् Saṅgat, in co operation with evil association समुद्रायन्ति Samudrayanti, behave like the sea

45 These evil tendencies, playing even in ripples from nature, ultimately behave as the stormy sea in co-operation with evil association — 45

कस्तरति कस्तरति मायां ? यः सङ्गं त्यजति यो महानुभावः
सेवते निर्म्ममो भवति ॥ ४६ ॥

क Kih who (interrogative) माया Māyām, that which conditions the primal unconditioned, condition, determination, negation, limitation The translation of माया is 'illusion' in the first instance, is not satisfactory It is also misleading Cf Spinoza Omnes determinatio negatio est—all determination is negation तरति Tarati crosses over य Yāh who (relative) सङ्ग Saṅgam, evil association Attachment to object त्यजति Tyajati, gives up महानुभाव Mahānubhāv un- a large hearted man, great men सेवते Sevate, keeps by निर्म्मम Nirmmam, void of 'myself', selfless भवति Bhavati, becomes

46 Who overcomes all limitation ? Who overcomes ? He who holds aloof from unholy association, keeps company with men of large hearts, and becomes selfless — 46

यो विविक्तस्थानं सेवते यो लोकवन्धमुन्मूलयति
निस्त्रैगुण्यो भवति यो योगक्षेमं त्यजति ॥ ४७ ॥

य Yāh, who विविक्तस्थान Vivikta sthānam, holy or lonely spot सेवते Sevate, sorts to लोकवन्ध Lokavandham, worldly desires or bonds उन्मूलयति Unmūlayati roots out निस्त्रैगुण्य Nistrāigunyaḥ Unworldly, the world of desires being the composition of the well known principles of illumination, evolution, and involution The three Gunas are 'aspects of one and the same thing, viz, Prakṛiti and are reproduced in every phenomenon' "Cosmically and individually Sattva is the factor of freedom, insight and bliss Rajas of energy, Jānas of passivity Passivity results in cosmic stability and individual inertia, Rajas in cosmic activity and individual passion, Sattva in cosmic obedience to law and individual progress by means of such obedience" ('Zero') भवति Bhavati, is योगक्षेम Yōgākṣemam, acquisition and preservation त्यजति Tyajati, forsakes

47 Who retires to a holy, lonely spot, who roots out worldly bonds, who is unworldly, and who forsakes both acquisition and preservation of desires — 47

Cf Gītā, II 45 where Lord Kṛṣṇa says 'The Vedas (in their ritual portions) have the world for their object O Arjuna ! Become unworldly, uninfluenced by contraries or duals, always fixed in the principle of illumination unmindful of acquisition and preservation and self-controlled

यः कर्मफलं त्यजति कर्मणि संन्यस्यति ततो निर्द्वन्द्वो
भवति ॥ ४८ ॥

यः Yah, who. कर्मफलं Karma-phalam, the fruits of actions. त्यजति Tyajati, gives up. Has no eye to कर्मणि Karmāṇi, actions संन्यस्यति Samnyasyati dedicates to God. ततो Tatah, then. Thereby. निर्द्वन्द्वः Nirdvandvah, free from the influence of contraries, such as pleasurable and pain, good and bad, hot and cold भवति Bhavati, becomes.

48. Who has no eye to the fruits of his actions, who dedicates all actions to God or who in everything does the will of God, and thereby becomes free from the influence of all contraries.—48.

यो वेदानपि संन्यस्यति केवलमविच्छिन्नानुरागं लभते ॥ ४९ ॥

यः Yah, who. वेदान् Vedān, the sacred books. अपि Api, even. संन्यस्यति Samnyasyati, lays aside. केवलं Kevalam, undivided. अविच्छिन्नानुरागं Abichchinna anurāgam, uninterrupted flow of affection or love. लभते Labhate, attains develops.

49. Who lays aside even the sacred writings and who develops an undivided and uninterrupted flow of love towards God—49.

Says St. John of the Cross:—"All the images of the imagination are confined within very narrow limits, and the Divine Wisdom, to which the understanding ought to unite itself, is infinite, absolutely pure and absolutely simple, and it is not confined within the limits of any distinct, particular or finite mind. The soul which desires to unite itself to the Divine Wisdom must necessarily bear some proportion and likeness to it, and consequently it must shake itself free from the images of the imagination which would give it limits. It must not attach itself to any particular form of thought, but must be pure, simple, without limits or material ideas, in order to approach in some degree to God who cannot be expressed by any bodily likeness, or by any single finite conception."

स तरति स तरति लोकांस्तारयति ॥ ५० ॥

सः Sah, he तरति Tarati, overcomes. लोकां Lokān, mankind. तारयति Tārayati, helps to overcome.

50. He overcomes all limitation, he overcomes all limitation; he helps mankind to overcome their limitations—50.

Some readers distinguish between the first and the second 'he.' They say that men come to love God either by instinct or by education, and that the previous aphorisms have reference to the latter only. Now, if these men overcome limitation, it goes without saying that instinctive lovers of God also do so. Therefore the second 'he' refers to them, as also the last sentence.

The Sāyam therefore, according to them means — "He overcomes limitation. The instinctive lover of God also overcomes limitation. And not only so, but he also helps others to overcome their limitation."

अनिर्वचनीयं प्रेमस्वरूपम् ॥ ५१ ॥

प्रेमस्वरूप Premā-svarūpam, the nature of love towards God (*Vide* introduction P. xvi) अनिर्वचनीय Anirvachiniyam, not capable of being expressed in words

51 The nature of love towards God is not capable of being described in words — 51.

The *Srimad-Bhagavatam*, in III 25 32, has roundly described it thus —

"Devotion to God is the motiveless and spontaneous function in the divine form of Illumination, of the shining senses which mark out objects, or of their presiding principles, belonging to a man whose mind has become steady by the performance of scriptural rites."

"Gnostics," says Ibnul Arabi, the great Arab mystic, "cannot impart their feelings to other men: they can only indicate them symbolically to those who have begun to experience the like."

मूकास्वादनावत् ॥ ५२ ॥

मूकास्वादनावत् Mūka-āśvādānavat, like the taste of a dumb person

52 (The nature of love is as indescribable) as the taste of a dumb person — 52

'Gnosis,' says a mystic of Islam 'is nearer to silence than to speech.'

What then association with the great and good will avail, if the enthusiasm of devotion is untranslatable in words and consequently incommunicable from person to person? To this the reply is that the operation of devotion is telepathic, and not through any grosser medium.

"Love is not to be learned from men: it is one of God's gifts and comes of His grace. Hence —

प्रकाश्यते क्वापि पात्रे ॥ ५३ ॥

क्व चपि Kva api, some, where every thing is favourable to its appearance, fit पात्रे Patre, acceptable प्रकाश्यते Prakashyate, is revealed

53. It is revealed by itself in a fit receptacle — 53

Of "Is the sun self that lets the sun be seen

"Man's love of God," says Hujwiri, an Islamic mystic, "is a quality which manifests itself, in the heart of the pious believer, in the form of veneration and magnification, so that he seeks to satisfy the Beloved and becomes impatient and restless in his desire for vision of Him, and cannot rest with any one except Him, and grows familiar with the recollection of Him, and abjures the recollection of everything besides." "I fancied that I loved Him," said Bayazid, another mystic, "but on consideration I saw that His love preceded mine."

गुणरहित कामनारहितं प्रतिक्षणवर्द्धमानमविच्छिन्नं

सूक्ष्मतरमनुभवरूपम् ॥ ५४ ॥

गुणरहितं Guṇa-rahitam, devoid of qualification कामनारहितं Kāmanā-rahitam, bereft of desire. प्रतिक्षणवर्द्धमानं Pratiksṇa-vardhamānam, accumulating at every moment. अविच्छिन्नं Avicchinnaṁ, of ceaseless flow. सूक्ष्मतरं Sūkṣmataram, subtler. अनुभवरूपं Anubhava-rūpaṁ, of the form of feeling

54 Devoid of qualification, bereft of desire, growing in volume and intensity at every moment, and having a ceaseless flow, it is of the form of subtler feeling.—54.

तत् प्राप्य तदेवावलोकयति तदेव शृणोति तदेव चिन्तयति ॥ ५५ ॥

तत् Tat, that. Love Devotion. प्राप्य Prāpya, having obtained. तत् Tat, that. The object of love. एव Eva, alone. अवलोकयति Avalokayati, looks upon. शृणोति Śṛṇoti, hears about. चिन्तयति Cintayati, thinks of.

55. Having once obtained that, (the devotee) looks only upon the object of his devotion, entertains talks only about Him, and thinks nobly of Him—55.

But how does this happen? Well, men first love God with an object. Then, in the nature of things, by a transference of interest, they love God without any object, for love's sake, or, what is the same thing, for the sake of God Who is love. In the next aphorism, therefore, we have a classification of those men who wait upon God with an ulterior end in view.

गौणी त्रिधा गुणभेदादार्त्तादिभेदाद्वा ॥ ५६ ॥

गौणी Gaunī, secondary. Derivative. Desire-born. Indirect. गुणभेदाद् Guṇa-bhedāt, according to the difference of the principles viz., of illumination, evolution, and involution. वा Vā, or, in other words. आर्त्तादिभेदाद् Ārta-ādi-bhedāt, according to the distinction of the worshippers as the afflicted, the inquisitive, and the entreative or needful. त्रिधा Tridhā, threefold.

56. Devotion which is born of desire, becomes threefold, according as the one or other of the principles of illumination, evolution, and involution dominates the conduct of the devotee, or, in other words, according as the worshippers fall into the three classes of the afflicted, the inquisitive, and entreative.—56.

In *Gīta*, VII. 16 and 19, it has been said that four sets of fortunate men wait upon God, viz., the afflicted, the inquisitive, the entreative, and the wise of high soul with whom God is the be-all and end-all of life. Of this last class *Nārada* speaks as the immediate devotees of God in aphorism 67.

उत्तरस्मादुत्तरस्मात् पूर्वपूर्वा श्रेयाय भवति ॥ ५७ ॥

उत्तरस्मादुत्तरस्मात् Uttarasma-uttarasmaṁ, than each succeeding one. पूर्वपूर्वा Pūrvā-pūrvā, each preceding one. श्रेयाय Śreyaya, for the better. भवति Bhavati, is, works.

57 Each preceding kind of devotion works for the higher good than each succeeding one 67

अन्यस्मात् सौलभ्यं भक्तौ ॥ ५८ ॥

भक्तौ Bhaktau in devotion अन्यस्मात् Anyasmat, than any other सौलभ्यं Sāulibhyam, cheapness The nature of being easily obtained

68. In devotion, (the fulfilment of the desire to enter into intimate fellowship with God or attainment of salvation, is) easier than in any thing else —58

The path of devotion is easier than that of either knowledge, or action, or concentration Because—

i Action and concentration do not directly lead to salvation but only help on the progress of knowledge and devotion

ii Again they are beset with difficulties and dangers of their own, as the followers of them gradually come to acquire 'powers' which are often liable to abuse

iii Indifference to worldly desire is a condition precedent to the employment of knowledge So is also the arrest of all worldly activity But one may safely and successfully pursue the path of devotion provided only that one believes in the existence, nature, and attributes of God, and dedicates the fruits of one's action to Him, in other words, does the will of God in every thing

iv Again, the pursuit of knowledge is dry and not very interesting in itself while that of devotion is sweet and enjoyable

But, it may be asked how do you prove this? We reply that it does not at all stand in need of any proof Hence—

प्रमाणान्तरस्यानपेक्षत्वात् स्वयं प्रमाणात्वात् ॥ ५९ ॥

प्रमाणान्तरस्य Pramāṇa antarasya of other proof अनपेक्षत्वात् Anapeksatvat, because of the absence of the need स्वयं Svayam, itself प्रमाणात्वात् Pramāṇatvat being evidence

59 Because there is no need of any other demonstration, since it is proof of itself —59

शान्तिरूपात् परमानन्दरूपाच्च ॥ ६० ॥

शान्तिरूपात् Śāntirūpāt because it transforms itself into the state of internal peace परमानन्दरूपात् Paramānandrūpāt, because it takes the form of high ecstasy च Cha, and

60 The path of devotion is easy, because it fills the mind of the devotee with peace and high ecstasy.—60

The devotee then forgets everything, even himself He truly lives only for God, nay, he lives in God But then a very practical question arises What with the world? To this it is said in the next Aphorism

that his in God can on no occasion seriously interfere with his on earth and that therefore no anxiety should be entertained on this score regarding the conduct of social life. Thus—

लोकहानौ चिन्ता न कार्या निवेदितात्मलोकवेदत्वात् ॥ ६१ ॥

लोकहानौ Loka hanau in is part of social disorganisation चिन्ता (Chinta, thought) anxiety न ना, not कार्या Karyâ, should be cherished निवेदितात्म-लोकवेदत्वात् Nivedita Atma loka-vedatvât, because of the fact that the self, and social and scriptural morality have been dedicated to God.

61. No anxious thought need be entertained in respect of social disorganisation, seeing that the devotee has consecrated his self and customary and scriptural morality all to the Lord —61.

Should then customary rules of conduct be disregarded altogether? By no means. For—

**न तत्सिद्धौ लोकव्यवहारो हेयः किन्तु फलत्यागस्तत्-
साधनञ्च कार्यमेव ॥ ६२ ॥**

न तत्सिद्धौ Tat-siddhau, in the development of devotion लोकव्यवहारः Loka-vyavahâr social custom and usage न ना, not हेयः Heyah, to be neglected किन्तु Kintu but फलत्याग Phala tyâgah surrender of consequences तत्साधनं tat-sâdhanam its performance च (hi, and), meaning 'at the same time,' together with कार्यः Kâryam, should be attended to एव Eva certainly.

62. In the development of devotion, one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God —62.

Although sacrifices and the like are enjoined with a view to the origination of knowledge (in accordance with the passage 'They desire to know,' Bri. III, IV, 1-22,) it is only knowledge in the form of meditation which—being daily practised constantly improved by repetition and continued upto death—is the means of reaching Brahman, and hence all the works connected with the different conditions of life are to be performed throughout life only for the purpose of originating such knowledge. Thus the Sâtrahâra declares in Ye. Sa. IV, 1-12, 16-111, 4-33, and other places. (Thebrat's translation S. B. P., Vol. XLVIII, p. 1c.)

स्त्रीधननास्तिकचरित्रं न श्रवणीयम् ॥ ६३ ॥

स्त्रीधननास्तिकचरित्रं Strî-dhana nâstika charitram woman, wealth, and the conduct of the unbelievers, i.e., those who deny the authority of the Vedas and the existence of God न ना, not श्रवणीयम् Shravanîyam, should be listened to.

63. The aspirant after devotion should not listen to talks about woman, wealth and the conduct of unbelievers —63.

In this and the following, as well as in the 73rd and 74th and in the 43rd, 44th and 45th aphorisms the impediments to the cultivation of devotion have been enumerated.

अभिमानदम्भादिकं त्याज्यम् ॥ ६४ ॥

अभिमानदम्भादिकं Abhimāna-dambhā ādikam, egotism, or self assertion, pride, etc., त्याज्यम् Tyajyam, should be forsaken.

64 Self assertion, pride, etc., should be forsaken — 64

Now, it is almost next to impossible to abandon these natural tendencies of frail human nature by an effort as it were. The proper remedy is to divert their courses. And where God becomes the object of such passions, they lose their wickedness and gradually put on a noble aspect. Therefore it is laid down in the next aphorism —

तदर्पिताखिलाचारः सन् कामक्रोधाभिमानादिकं तस्मिन्नेव करणीयम् ॥ ६५ ॥

तदर्पिताखिलाचारः Tadarpita akhilā achārah one who has devoted all one's conduct to him सन् San being becoming कामक्रोधाभिमानादिकं Kāma krodhā-abhimāna-ādikam Desire, resentment, self assertion etc तस्मिन् Tasmīn, in him एव Eva, only करणीयम् Karanīyam Should be done, or shown or cherished.

65 Having once devoted all his conduct to Him, he should show, (if at all), desire, resentment, self assertion, etc., only to Him — 65

त्रिरूपभङ्गपूर्वकं नित्यदास्यनित्यकान्ताभजनात्मकं प्रेम कार्यं प्रेमैव कार्यम् ॥ ६६ ॥

त्रिरूपभङ्गपूर्वकं Tri-rūpa-bhanga-purvakam, having broken through the three forms (see Sūtram 56) of secondary devotion modified by the principles of illumination, evolution, and involution नित्यदास्यनित्यकान्ताभजनात्मकं Nityadāsya-nityakāntā-bhajana ātmakam, having its principle in those stages in the development of devotion which are known as constant service as of a servant to his master and constant service as of a wife to her husband, the intermediate stages (see s 82) being also included. These stages of devotion are not modified by the three principles प्रेम Prema, love कार्य Kāryyam should be cultivated एव Eva, only.

66. Having kept clear of the three modified forms of secondary devotion, one should cultivate love and, love alone, which has its principle in those stages of devotion, which are known as constant service and constant wifely conduct — 66.

भक्ता एकान्तिनी मुख्याः ॥ ६७ ॥

एकान्तिनः Ekāntinah, single-hearted. Those whose 'only' object of love and devotion is God. भक्ताः Bhaktāh, devotees. मुख्याः Mukhyāh, principal, primary, direct, immediate.

67. The primary votaries are those who have one end only in view.—67.

Cf. *Bhāgavatam*, III.—29, 13-14, where Bhagavān says :—

“People do not accept fellowship in residence with Me, prosperity equal to Mine, nearness to Me, appearance in the same form as I appear, or even unification with Me, even when these are offered to them ; they only pray for employment in My service. It is this link of devotion which has been said to be the absolute, by which overcoming attachment to the world, they become fit for attaining My nature.”

कण्ठावरोधरोमाश्रुभिः परस्परं लपमानाः पावयन्ति कुलानि पृथिवीञ्च ॥ ६८ ॥

कण्ठावरोधरोमाश्रुभिः Kaṇṭha-avarodha-roma-śrubbih, (Marked out) by choking voice, hairs standing on end, and tears. परस्परं Parasparam, amongst themselves, with one another. लपमानः Lapamānah, conversing. कुलानि Kulāni, families. पृथिवी Pṛthivīm, the earth च Cha, and. पावयन्ति Pāvayanti, purify.

68. Conversing together with a choking voice, with hairs standing on end, and with tears flowing, they purify their families as well as the earth —68.

In *Gud* X, 9, Lord Kṛṣṇa says :—“Having their minds fixed upon Me and their life directed to Me, enlightening one another, and constantly talking about Me, My devotees become satisfied and delighted.”

तीर्थोक्वन्ति तीर्थानि सु कर्म्मोक्वन्ति कर्म्माणि सच्चाख्योक्वन्ति शास्त्राणि ॥ ६९ ॥

तीर्थानि Tīrthāni, places called by the name. Holy sites. तीर्थोक्वन्ति Tīrthi-kurvanti, make holy places. कर्म्माणि Karmāṇi, actions. सुकर्म्मोक्वन्ति Sukarmi-kurvanti, make meritorious actions. शास्त्राणि Śāstrāṇi, writings so called, rules of conduct. सच्चाख्योक्वन्ति Sat-śāstrīkurvanti, make sacred scripture.

69. They add holiness to holy sites, they give to actions the character of meritoriousness; they raise mere writings to the status of the sacred scriptures.—69.

तन्मयाः ॥ ७० ॥

तन्मयाः Tan-mayāh, full of that. Filled with the presence of God. Merged or absorbed in him Cf. “The whole world is the manifestation of Viṣṇu.”

70. In and around them, they realise the presence of God everywhere and at all times.—70

A familiar instance of such absolute identification is found in the popular notion that the body is the entire man,—the identification of the soul with the body.

"The Soul (when united to God)," says St John of the Cross, "falls at first into a state of great forgetfulness. With regard to exterior things it then shows so great a negligence and so great a contempt of self that, lost in God, it forgets to eat or drink, and it no longer knows if it has done a thing or not, or whether or not it has been spoken to by any one. But once the soul has become firmly established in the habit of a union, which is its sovereign good, it no longer forgets reasonable things, and things of moral and physical necessity. On the contrary, it is more perfect when engaged in works suitable to its state of life, although it accomplishes them by the help of images and knowledge which God excites in a special manner in the memory. All the powers of the soul are, as it were, transformed in God." Spinoza also says "Man advances in perfection in proportion to the perfection of that object which he loves above all other things, and which loves him in return."

मोदन्ते पितरो नृत्यन्ति देवताः सनाथा चैयं भूभवति ॥ ७१ ॥

पितरः Pitrah, the departed ancestors, forefathers मोदन्ते Modante, rejoice देवताः Devatah, the shining ones, the celestials नृत्यन्ति Nrityanti, dance इयं Iyam, this भू Bhūh, earth च Cha, and सनाथा Sanāthā, provided with a lord, secure भवति Bhavati, becomes

71 (At their devotion) their forefathers rejoice, the celestials dance and this earth becomes secure as though in the guardianship of a lord.—71.

नास्ति तेषु जातिविद्यारूपकुलधनक्रियादिभेदः ॥ ७२ ॥

तेषु Tesu, amongst them, within their rank. जातिविद्यारूपकुलधनक्रियादिभेदः Jati-vidyā-rūpa kula-dhana kriyā ādi bhedah, distinctions of birth, learning, appearance, family, wealth, observance, etc न Na, not अस्ति Asti, exists

72 Amongst them there exist no distinctions of birth, learning, appearance, family, wealth, observance, and the like—72.

In the *Adhyātma-Rāmāyaṇam*, III 10 20 Rāma says—"Sex, birth, reputation, status, etc, do not confer any title to my worship, only devotion (*adhūlāra*, or fitness, competence, according to a different reading) does" Cf Guru Nānaka—"He alone is low-caste who forgets the lord" As regards learning, "Piety without Science," says St Theresa, "may fill souls with illusions and inspire them with a taste for childish and silly devotions," and further "I have found that provided they are men of good morals, they are better with no learning at all than with only a little, for in the former case, at least, they do not trust to their own lights but take counsel of really enlightened persons."

यतस्तदीयाः ॥ ७३ ॥

यतः Yatah, since. तदीयाः Tadiyāh, belonging to him, his.

73 Since they all belong to Him.—73.

वादो नावलम्ब्यः ॥ ७४ ॥

वादः Vādah, Vain discussion. न Na, not. अवलम्ब्यः Avalambyah, should be undertaken.

74. Vain discussion should not be undertaken (by those who aspire to devotion, regarding the existence or attributes of God).—74.

It has been pointed out in the *Kāthopaniṣat*—

“How else can that be conceived except that it exists?”

बाहुल्यावकाशत्वादनियतत्वाच्च ॥ ७५ ॥

बाहुल्यावकाशत्वात् Bāhulya-avakāśatvāt, because of room or occasion for fatality. अनियतत्वात् Aniyatatvāt, on account of uncertainty, or *regressus ad infinitum*. च Cha, and.

75. (Vain discussion about God must not be encouraged) because it can go on indefinitely, and there will be still no certainty that it will ever arrive at the truth.—75.

भक्तिशास्त्राणि मनननीयानि तद्विोधककर्माणि करणीयानि ॥ ७६ ॥

भक्तिशास्त्राणि Bhaktiśāstrāṇi, Treatises on devotion. There are quite a lot of them. The most important ones are: the *Gītā*, *Śrīmadbhāgavatam*, *Vimūpārṇam*, *Adhyātma-Rāmāyaṇam*, etc., etc. मनननीयानि Mananīyāṇi, should be thought over or reflected upon. तद्विोधककर्माणि Tadvivodhakarmāṇi, observances prescribed in them as binding. करणीयानि Karṇīyāṇi, should be performed.

76. Treatises on devotion should be studied with attention and observances therein laid down as binding should be performed.—76.

सुखदुःखेच्छालाभादित्यक्ते काले प्रतीक्षमाणे क्षणाद्वैमपि व्यर्थं न नेयम् ॥ ७७ ॥

सुखदुःखेच्छालाभादित्यक्ते Sukha-duḥkha-iccheḥā-lābhādi-tyakte, left out by pleasure, pain, desire, gain, etc. Cf. अनवकाशिनः, without leisure, in *Bhaktiratnāvalī*, I. 9. Or it might be taken to mean, altogether unoccupied by pleasure, etc. काले Kāle, in time. प्रतीक्षमाणे Pratīkṣamāṇe, being looked up to. Being waited for. क्षणाद् Kṣanāddhram, half a moment. अपि Api, even. व्यर्थं Vyartham, in vain. न Na, not. नेयम् Neyam, should be passed.

77. Half a moment even should not be passed in vain, as all the time one has for divine contemplation is the little that remains after what is given to the thought and experience of pleasure, pain, desire, gain, and the rest — 77

अहिंसासत्यशौचदयास्तिक्यादिचारिधर्माणि परिपालनीयानि ॥ ७८ ॥

अहिंसासत्यशौचदयास्तिक्यादिचारिधर्माणि Ahimsā satya-śauca 1-dayi-āstikya ādi cāritrīyāṇi, harmlessness, truthfulness, cleanliness, kindness, faith in God and revelation, and other excellences of character परिपालनीयानि Paripālaniyāṇi, should be strictly adopted

78 They should carefully observe harmlessness, truthfulness, cleanliness of body and mind, kindness, faith in God and revelation, and other excellences of character.—78

Cf Sri Bhāṣya of Rāmānuja —

“The Vyākhyākāra also declares that steady remembrance results only from abstention, and so on, his words being ‘This (viz. steady remembrance meditation) is obtained through abstention (viveka), freeness of mind (vimoḥa), repetition (abhyāsa), works (kriyā), virtuous conduct (kalyāṇa) freedom from dejection (anavasāda), absence of exultation (anuddharsha), according to feasibility and Scriptural statement. The Vyākhyākāra also gives definitions of all these terms. Abstention (viveka) means keeping the body clean from all food, impure either owing to species (such as the flesh of certain animals), abode (such as food belonging to a chandāl or the like) or accidental cause (such as food into which a hair or the like has fallen). The Scriptural passage authorizing this point is Chh Up VII, 26, ‘The food being pure, the mind becomes pure the mind being pure, there results steady remembrance’. Freeness of mind (vimoḥa) means absence of attachment to desires. The authoritative passage here is ‘Let him meditate with a calm mind’ (Chh Up III, 141). Repetition means continued practice. For this point the Bhāṣyakāra quotes an authoritative text from Smṛiti viz. ‘Having constantly been absorbed in the thought of that being’ (Sadā tadbhāva bhāvitaḥ, Bh Gī VIII, 6). By works (kriyā) is understood the performance, according to one's ability, of the five great Sacrifices. The authoritative passages here are ‘This person who performs works is the best of those who know Brahman’ (Mu Up III, I, 4), and ‘Him Brāhmanas seek to know by recitation of the Veda, by sacrifice by gifts by penance by fasting’ (Br Up IV, 4, 22). By virtuous conduct (kalyāṇam) are meant truthfulness, honesty, kindness, liberality, gentleness, absence of covetousness. Confirmatory texts are ‘By truth he is to be obtained’ (Mu Up III, 1, 5), and ‘to them belongs that pure Brahman world (Pr Up I, 16). That lowness of spirit or want of cheerfulness which results from unfavourable conditions of place or time and the remembrance of causes of sorrow, is denoted by the term ‘dejection’ the contrary of this is ‘freedom from dejection’. The relevant scriptural passage is ‘This self cannot be obtained by one lacking in strength’ (Mu Up III, 2, 4).

'Exultation' is that satisfaction of mind which springs from circumstances opposite to those just mentioned, the contrary is 'absence of exultation'. Overgreat satisfaction also stands in the way (of meditation). The scriptural passage for this is 'Calm subdued etc (Br. Up. IV, 1, 2.) What the Vyākhyākara means to say is therefore that knowledge is realised only through the performance of the duly prescribed works on the part of a person fulfilling all the enumerated conditions" (Thibaut's translation, S. B. E. Vol. XLVIII, pp. 17-18)

But the mind is ever unsteady. How then to steady it in God? The next two aphorisms teach us how to fix the mind in devotion to the Lord.

सर्वदा सर्वभावेन निश्चिन्तैर्भगवानेत्र भजनीयः ॥ ७६ ॥

निश्चिन्तैर् Nischintaiḥ by those who have no scruple, no hesitation, no misgivings, no care, no anxiety भगवाँ Bhagvān, the Lord एव Eva, alone सर्वदा Sarvada, always सर्वभावेन Sarvabhāvenā, with the whole heart भजनीय Bhajanīyah, should be worshipped.

79. The Lord alone should be always worshipped with the whole heart by the devotees who must repose absolute trust in Him — 79

Cf. Mundaka Upanisad II, 11 5—

'In whom the heaven and the earth and the interval between are woven, along with the mind and all the life breath also, know that one Self alone give up all other talks, this is the bridge of immortality.

If this is not practicable, the aspirant should sing the name of the Lord.

स कीर्त्यमानः शीघ्रमेवाविर्भवत्यनुभावयति भक्तान् ॥ ८० ॥

स Sah He कीर्त्यमान Kīrttyamānaḥ being invoked शीघ्रम् Śīghram, without delay एव Eva, surely आविर्भवति Avirbhavati, appear, reveals Himself भक्तान् Bhaktān, the votaries अनुभावयति Anubhāvayati fills with His presence or influence.

80 Being invoked, He reveals Himself without the least delay and fills His votaries with His influence — 80

C. Gītā XI 51 where Lord Kṛṣṇa says — 'But, O tormentor of enemies, O Arjuna, by single hearted devotion alone I can, in this manner, be known and beheld and penetrated to My transcendental essence" Cf. also Bhaktiratnāvalī, v 8

त्रिसत्यस्य भक्तिरेव गरीयसी भक्तिरेव गरीयसी ॥ ८१ ॥

भक्ति Bhaktiḥ, Devotion एव Eva, alone त्रिसत्यस्य Trisatyasya, that which was, that which is and that which will be. The unchanging in time. The eternal गरीयसी Garīyasī, great.

81 Devotion alone weighs heaviest with the Eternal, devotion alone weighs heaviest. Or, devotion to the Lord is the most glorious, devotion is the most glorious — 81.

The meaning is this :—

Even truths may change; for, "The old order changeth yielding place to new, And God fulfils Himself in many ways." But love cannot. Like God, love is eternal also.

गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्तिस्मरणासक्तिदास्या-
सक्तिसख्यासक्तिव्रतसल्यासक्तिकान्तासक्त्यात्मनिवेदनासक्ति-
न्मयासक्तिपरमविरहासक्तिरूपैकदाद्येकादशधा भवति ॥ ८२ ॥

एकधा Ekadhā, of one kind. गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्तिस्मरणासक्ति-
दास्यासक्तिव्रतसल्यासक्तिरूपैकदाद्येकादशधा भवति, Gunamāhatmyāsakti-Rūpāsakti-Pūjāsakti-Smaranāsakti-Dāsyāsakti-Sakh-
yāsakti-Vātsalyāsakti Kāntāsakti-Ātmanivedanāsakti-Tanmayāsakti - Paramavira-
hāsakti-rūpā, developing in the forms of love of attributes and majesty, love of
beauty, love of adoration, love of recollection, love of a servant, love of a friend,
love of a parent, love of a beloved wife, love of self-dedication, love of self-
absorption, and love of permanent self-effacement. एकादशधा Ekādaśadhā,
eleven-fold. भवति Bhavati, becomes

28. Devotion, though one in kind, still appears in eleven forms according as it takes the course of attachment to the attributes and greatness of God, attachment to His beauty, attachment to His worship, attachment to His memories, attachment to His service, attachment to His friendship, attachment to parental affection towards Him, attachment to him (as) of a beloved wife attachment to self-consecration, attachment to self-absorption or Godliness), and attachment to permanent self-effacement. —82.

This Sūtra requires some explanation. The aspirant begins by singing the name of God and thereby develops the feeling of delight in the Lord. This delight in the Lord has principally two aspects. It may be excited either by the contemplation of the Lord as Power or by the contemplation of the Lord as Love. The former, i.e., attachment to God as Power, is here called by the name of, "attachment to the attributes and greatness of God," because it generally arises out of contemplation of these things. This is what the Western theologians understand by 'natural religion' which is an appreciation of God in the study of man and the world. The latter, i.e., attachment to God as Love, is here described as "attachment to His beauty," because it is principally generated by the sweetness of divine beauty. These then are the two primary co-ordinate stages in the evolution of supreme love. The next is the stage of worship, of quiet, selfless adoration of the Deity, which is followed by attachment to the memories of the Lord. This ceaseless contemplation of His power and performances gradually establishes some sort of personal relationship between the Lord and His Love. It is called 'personal love' and it unfolds itself into four successively higher stages. First of all the devotee serves the Lord as a servant serves his master. Then he approaches Him nearer and behave to-

wards Him as a friend does towards a friend. The relationship is then felt to be more closely personal and the devotee rises higher and manifests parental affection for the Loved One, as a father to his son. And lastly, the little remaining remoteness between them vanishes altogether and the two become one in spirit; and the devotee develops all the marks of a beloved wife's love for her beloved husband. This last, *i.e.*, "attachment (as) of a wife," again has two moments, according as the sense of Power or the sense of Love is dominant in it, the sense of Love being sequent to the sense of Power. The 'attachment (as) of a wife' under the sense of Love results in the complete consecration of the self to the service of the Lord; and therefore, it has been here called 'attachment to self-consecration.' This in its turn rises into the stages of self-absorption or God-vision when the devotee feels the living presence of God anywhere and everywhere and permanently loses himself in the Lord. (*vide* Introduction, pages xii, xvi.)

In the *Kitāb-al-Luma*, the oldest treatise on Sāfiism, the following ten 'states' (spiritual feelings and dispositions) have been enumerated:—Meditation, nearness to God, love, fear, hope, longing, intimacy, tranquillity, contemplation, and certainty. "They descend," says the author, "from God into his heart, without his being able to repel them when they come, or to retain them when they go."

इत्येवं वदन्ति जनजल्पनिर्भया एकमताः कुमारव्यासशुक्-
शासिद्वल्यगर्गविष्णुकैशिद्वल्यशेषोद्भवा रुचिग्रहिनः हनुमद्विभी-
षणादयो भक्त्याचार्याः ॥ ८३ ॥

जनजल्पनिर्भयाः Jana-jalpa-nirbhayāḥ, fearless of the clamour of the crowd.
यकमताः Ekamatāḥ, of one opinion; unanimous. कुमारव्यासशुक्शासिद्वल्यगर्गविष्णु-
कौशिद्वल्यशेषोद्भवा रुचिग्रहिनः हनुमद्विभीषणादयोः Sanat-Kumāra, Vyāsa, Śuka, Śāṇḍilya,
Garga, Viṣṇu Kaundilya, Śeṣa, Uddhava, Āruṇi, Bali, Hanumat, Vibhīṣana
and others. भक्त्याचार्याः Bhakti-āchāryāḥ, teachers of devotion. इति Iti, thus.
एव' Evam, in this strain. वदन्ति Vadanti, say.

83. Thus, the teachers of devotion, Sanat-Kumāra, Vyāsa, Śuka, Śāṇḍilya, Garga, Viṣṇu, Kaundilya, Śeṣa, Uddhava, Āruṇi, Bali, Hanumat, Vibhīṣana, and others, declare unanimously, in this strain, being fearless of the clamour of the crowd—83.

य इदं नारदप्रोक्तं शिवानुशासनं विश्वासति श्रद्धते स
भक्तिमान्भवति स प्रेष्टं लभते स प्रेष्टं लभत इति ॥ ८४ ॥

य Yāḥ, who. नारदप्रोक्तं Nārada-proktaṁ, recited by Nārada. इदं Idam, this.
शिवानुशासनं Śiva-anuśāsanam, wholesome teaching. विश्वासति Viśvasiti, believes
in. श्रद्धते Śraddhatte, has faith in. सः Sah, he. भक्तिमान् Bhaktimān, possessed
of devotion. भवति Bhavati, becomes. प्रेष्टं Preṣṭham, the dearest. लभते Labhate
obtains. इति Iti, this word marks the end of the treatise.

84. He who believes and has faith in this wholesome doctrine expounded by Nārada, becomes possessed of devotion, he reaches to the Dearest, reaches to the Dearest—84.

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"	9	(Jñāna)	(Jñāna),	10	18	तस्मिन्—	तस्मिन्—
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"	28	Śrī	Śrī	13	23	have been	having been
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"	31	Stavdhah	Stavdhah	23	35	because	because
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THE
SANDILYA SUTRAM

WITH

THE COMMENTARY OF SVAPNESVARA

TRANSLATED BY

Nanda Lal Sinha, M.A., B.L

Provincial Civil Service, Behar and Orissa.

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SUDEHINDRA NATHA BASU, M.B

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DEDICATED

TO THE

SACRED MEMORY

OF

Raj Bahadur Śrīśachandra Vasu Widyarnava

WITH

LOVE AND REVERENCE

BY HIS

HUMBLE INITIATE

IN THE

STUDY AND PROPAGATION

OF

THE SACRED BOOKS OF THE HINDUS.

PREFACE.

The present work is based on the text edited by Mr. Ballantyne and published in the *Bibliotheca Indica*, new series, in 1861. The translation has been very much facilitated, and, in many places, considerably improved by Mr. E. B. Cowell's work published in the same series in 1878. Mr. Cowell's rendering has been found to be inaccurate in several places; yet we have not hesitated to borrow liberally from his footnotes which are very helpful, and from his translation of texts of reference where an improvement was not called for. We are glad to take this opportunity of acknowledging our great obligation to these two eminent Sanskrit scholars.

Nothing definite is known regarding the author or the date of the *One hundred Aphorisms of Sāṅdilya*. "They are the work of some anonymous teacher," according to Mr. Cowell, "who ascribed his doctrine to the ancient ṛṣi Sāṅdilya, partly because he wished to conceal its modern origin under a name belonging to Vedic times, and also because the *Sāṅdilya-vidyā* supplied a convenient vantage-ground for his main doctrine of the necessity of faith." This theory must be rejected. The "doctrine of the necessity of faith" is not the anonymous teacher's own evolution. It has a very much older origin. In Mr. Cowell's language, "The name Sāṅdilya is found in a well-known passage of the *Chhândogya Upaniṣat* (iii, 14), which recurs with a few verbal difference in the *Śatapatha Brâhmaṇa* (X, vi, 3); the sage is there represented as declaring that the soul within us is Brahman. His doctrine is directly referred to in Aphorism 31 of the present work, and the Commentary quotes the passage from the *Chhândogya Upaniṣat*. This doctrine is called the *Sāṅdilya-vidyā* in the *Vedāntasāra*, and it is there characterised as consisting of devotional meditations directed towards Brahman viewed as possessed of qualities rather than as the Absolute. The author of these aphorisms apparently accepts his view as the true. * * *. Further argument on the point will be found in our introduction to the *Nārada Bhakti-Sūtram*. The doctrine was not "originally propounded in the *Bhagavad-gītā*," as supposed by Mr. Cowell; "the history of the Hindu doctrine of faith (bhakti)" must be traced from the Vedic times.

The supposed antagonism of Knowledge and Devotion is another serious popular misconception. Dr. Ballantyne writes "*Sāṅdilya* rejects the Hindu

(gnostic) theory that knowledge is the one thing needful, and contends that knowledge is only the handmaid of *faith*." Upon this Mr. Cowell comments: "Śaṅkara's view of knowledge is clearly expressed in the following passage of his Commentary on the Svetaśvatara Upaniṣat, which will serve to bring the two views into sharp contrast. 'When men, disregarding the fruit, perform works only for the sake of Īvara, these works become indirectly a means to liberation, as being a means for producing that purity of the internal organ which is a means to knowledge, which is the means to liberation.' But Śaṅkara, more than any other reformer of his eminence, has been greatly misunderstood. Few have made any serious attempt to study his life and work as a whole. Śaṅkara must be studied not only in his Commentaries on the Upaniṣats and the Brahma-Sūtras, but also in his Commentary on the Gītā, in his hymns, and in his daily life. He himself was one of the greatest bhaktas that ever lived on earth. A rich vein of the purest and highest Devotion runs through his hymns to the manifestations of Brahman such as Śiva, etc. In his Commentary on the Gītā, vi, 47, he explains that the person who worships Vāsudeva with faith is the wisest of the wise. Elsewhere he declares: "It is Devotion which is the greatest of all the means of Release." The consummation of Knowledge is in Devotion. The goal is the same, whether described as 'Sarvam khalu idam Brahman' (All this verily is Brahman), or as "Vāsudevahsarvam" (All is Vāsudeva). A "sharp contrast" is visible only when you do not look at the essentials, but at the temporary imperfections of the different environments of the beginners. One beginner is engaged in hearing the truths about Brahman from the teachers, in differentiating and assimilating those truths, and in reflecting and meditating on them in the recesses of his heart; while another beginner is engaged in sacrifice and in worship with "a leaf, a flower, a fruit, a handful of water";—a contrast indeed. Follow them a little further in their journey onwards, and you will find that sacrifice and worship are as much enjoined on the former as knowledge is on the latter. To the former the teacher addresses as follows: "Be not inattentive to duties towards the Gods and the Pitṛis. Regard thy mother as a God. Regard thy itinerant visitor as a God. Acts that are blameless; those should be performed; not others. What are our good examples; those should be followed by thee; not others" (Taittiriya Upaniṣat, xi, 2). A spirit of devotion and worship is an essential condition for the knowledge of Brahman; and the more one knows Brahman, the more devoted and worshipful one becomes. And thus the "gnostic" disappears in the *śrotra*. Baladeva in the introduction to his Commentary on the Gītā rightly observes: 'It is

knowledge that, with a certain qualification, is devotion. The indifference is like that of seeing without winking and seeing by a darting of the eye." The meaning is that knowledge of Brahman, becoming steady, is devotion. This point has been cleared up by Rāmānuja in his Commentary on the Vedānta Sūtras. "We admit," he there says, "that release consists only in the cessation of Nescience, and that this cessation results from the knowledge of Brahman. But a distinction has here to be made regarding the nature of this knowledge which the Vedānta texts aim at enjoining for the purpose of putting an end to Nescience. Is it merely the knowledge of the sense of sentences which originates from the sentence? or is it knowledge in the form of meditation (upāsana) which has the knowledge just referred to as its antecedent? Hence we conclude that the knowledge which the Vedānta texts aim at inculcating is a knowledge of the sense of sentences, and denoted by 'dhyāna,' 'upāsana' (i. e., meditation), and similar terms. 'Meditation' means steady remembrance i. e., a continuity of steady remembrance uninterrupted like the flow of oil; in agreement with the scriptural passage which declares steady remembrance to be the means of release: 'On the attainment of remembrance all the ties are loosened' (Chh. Up. VII, xvi, 2). * * * * (Thibaut's translation). It is therefore the ignorance of the link between Knowledge and Devotion that is responsible for the popular misconception of the relation between them.

Now to return to our text. The *One Hundred Aphorisms* of Śaṅḍilya does not profess to teach an original doctrine of Devotion. It is a Mīmāṃsā of Bhakti, that is, a compilation and exposition of illustrative authoritative texts on the main points in the doctrine of Devotion. To explain the nature of Mīmāṃsā śāstra, we give two examples below. (1) The Chhāndogya Upaniṣat, II, xlii, 1, declares: "He who is steady in Brahman, attains immortality." The doubt arises whether 'steadiness' here means knowledge or devotion. The text discusses the point and concludes that 'steadiness' means devotion, and not knowledge. (2) The Gītā, iv, 9, declares: "My birth and My action divine". Here the doubt arises as to the meaning of the word 'divine.' Some say that it means 'produced through merit'; others think that it means 'produced in heaven.' The text by implication rejects these interpretations, and explains that the word 'divine' means 'constituted by His own māyā only'. It would be wrong to suppose in these two cases, for instance, that the text declares immortality to be the fruit of Devotion and attributes divineness to the body of the Lord, and then supports its teaching by means of revealed texts. This character of the work should be always borne in mind.

The work is divided into three chapters containing two lectures each, viz :—

CHAPTER I :—THE NATURE OF DEVOTION.

LECTURE I : The Definition of Devotion.

LECTURE II : The Accessories of Devotion.

CHAPTER II :—THE MEANS OF DEVOTION

LECTURE I : The Internal Means.

LECTURE II : The External Means.

CHAPTER III :—THE OBJECT OF WORSHIP.

LECTURE I : The Nature of Brahman.

LECTURE II : The Relation of the Jiva and Brahman

Incidentally it explains Creation and Dissolution, the causes of Samsara and Mukti, the nature and function of the Âtman and Manas, the relation of the World, the Jiva, and Brahman, and sources and objects of knowledge. A complete outline of the work will be found in the elaborate table of contents which follows.

We beg however to invite special attention to the following teachings :—

(a) The cause of Samsâra is want of Devotion and not want of knowledge of Brahman.

(b) Like the foulness of the crystal in the presence of a China rose, Samsâra is foreign to the nature of the Jiva, being merely a reflection from the mind.

(c) The end of Devotion is not Mukti but the pleasure of the Lord

(a) *Cause of Samsâra* —The distinction drawn here between Devotion and knowledge is more popular than philosophical. Knowledge and Devotion have one and the same end in view, namely the removal of the circumstances which in the phenomenal world creates the division of the Jiva and Brahman. Between them there is only a difference of degree and not of kind. Both elevate the mind to the highest state of purity; when the veil of the mind becomes so thin that the light of Brahman pierces through it, and the Jiva is drawn, as it were, by an intense love, of kin to kin, towards Brahman. The mind is then immediately dissolved; and "nothing manifold is here." It is in this view of Mukti resulting immediately through Devotion that the cause of Samsara is want of Devotion and not want of knowledge of Brahman. For, otherwise, in the lower stages of evolution towards Mukti want of knowledge of Brahman is as much the cause of the prolongation of Samsara as is want of Devotion.

(b) *Nature of Samsāra*.—Take for example an eclipse of the sun. The moon comes in between the earth and the sun and causes the eclipse. The ignorant may imagine that somehow or other the light of the sun is extinguished and darkness envelops the universe. But they are wrong. Similarly, the mind intervenes and shuts off the light of Brahman from the Jīva. Those who do not know the truth ever grope in darkness, without making any effort to remove the obstruction. This is the condition of the average man. He is a *samsāri*. Should he think, or should others who can distinguish the mind from the embodied *Ātman* think, that this is their permanent state or that this state is connate with the nature of the *Ātman*, they are under a grave error. *Samsāra* is no more natural to the *Ātman* than darkness is to the sun. *Samsāra* is a temporary eclipse of the light of Brahman, which is not to be mistaken for a permanent state appertaining to the nature of the embodied *Ātman*.

(c) *End of Devotion* :—*Mukti* consists in the removal of the foulness reflected in the *Ātman* from the mirror of the mind. This removal is possible only by the abolition of the mind through intense Devotion. It does not denote the accomplishment of something which did not exist before. It means merely the development of the bliss aspect of the *Ātman* which in the *samsāri* *Jīva* is manifested only in the aspects of existence and consciousness. The development of bliss is in the gift of Brahman; and does not come to every devotee as a matter of course. So is it declared in the *Kaṭha Upaniṣat*, I, ii, 23

“Not is this *Ātman* by explanation to be gained, nor by intelligence; not by much learning;

• Whom alone it elects, by him it is to be gained; to him this *Ātman* unfolds its own nature”

and also in *ibidem*, I, ii, 20 :—

“Subtler than the subtlest, greater than the greatest the *Ātman* is hidden in the cavity of this *Jīva*

“Him the firm of faith in Viṣṇu sees, free from grief, through the grace of the Creator; (he sees also) the superiority (of the Lord) over himself.”

On the other hand, a true devotee does not crave for *Mukti*. He finds infinite joy in the service of the Lord. Thus, declares the *Bhāgavata*, III, xiv, 34

“Not unity of self with Me desire some engaged in serving

My feet; and doing acts for My sake,

“Those *Bhāgavatas* who, associating among themselves, extol My mighty deeds.”

and again (III, xix, 13) :—

- “Residence in the same world with me, lordliness equal to Mine, nearness to me, possession of My form, unity with me,
 “Even if offered, they do not accept, save the privilege of doing service unto me.”
 “So dear the path of bhakti, says Jñānēśvara, “they despise the great Release.”

The end of devotion then is not Mukti, but the pleasure of the Lord.

And this Love of Devotion is reciprocated by Him. This is revealed in the Rīg-veda, IV, i, (10), 55.

- “He alone in the secret by the humble in spirit is praised.
 His beautiful mind, to the people, desirous to speak,
 “The Giver of Blessings the source of joy becomes to the adorer,
 when the Giver of Blessings, the Lord of Wealth, pervades the speech by His power.”
 “This salutation to the Giver of Blessings, the self-Resplendent, the Eternal Power, for strength is offered.
 “May we, O God, in this battle-field (of the world), become all-round victors along with the wise, being blessed by Thee.” (Rīg-veda, IV, i, (10), 55).
 Holding my hand Thou leadest me. —

My comrade everywhere ;
 As I go on and lean on Thee,
 My burden Thou dost bear.
 If as I go in my distress.
 I frantic words should say,
 Thou settest right my foolishness,
 And tak'st my shame away.
 Thus Thou to me new hope dost send,
 A new world bringest in,
 Now know I every man a friend,
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SANDILYA-SUTRAM

A Commentary on the *One Hundred*
Aphorisms of Śāṇḍilya.

Commentator's introduction.

The Lord's will be done !

A commentary on the *One Hundred Aphorisms* of Śāṇḍilya is now expounded by the learned Svapnesvara, relying upon the Supreme Deity.

Great is the marvel of the honey of the two (lotus) feet of Govinda which whoso drink are not bewildered, those who drink not are bewildered'

It will be declared (hereafter, cf introduction to aphorism 93) that Mukti is the Jiva's attaining Brahmi-hood (Mukti means release from the association of the body and absolute relief from the experience of pleasure and pain. The Jivas are the embodied souls. Brahmi-hood is the state of Brahman, that is, the state of pure existence, pure intelligence, and pure bliss). The Jivas, again, are in the end non-different from Brahman. Their 'samsara' (or succession of embodied existences), therefore, is not connate (with their nature). It is caused by the external influence of the internal organ (cf mind). The internal organ is constituted by the three primary modifications of the primordial matter, called Sattva, the-luminous, Rajas, the active, and Tamas, the passive. The Jiva's samsara is produced just in the same way as in the case of the crystal and the like redness and the like are produced through the proximity of a China rose and the like.

And this (samsara) for the very reason that it is externally caused, is not capable of being removed by Knowledge (which according to some is the means of Mukti); for not even 1) the most skillful observation there is the cessation of the (optical) illusion of redness in the crystal, so long as there is the conjunction of the China rose. But it can be removed by the destruction either of the soul embodied in the Jiva or of the internal organ, or else by the destruction of the connection between them.

Now, in the present case, the destruction of the soul embodied in the Jīva is not possible, as the manifestation of all being depends on its existence. Nor is the destruction of its connection (with the internal organ) possible, as it is of their very essence that they should be connected (so long as the internal organ subsists). Reasoning by exhaustion, therefore, the cessation of the error (viz. that saṃsāra is an attribute of the soul) can take place only from the destruction of the proximate object or adjunct (i.e. the internal organ), and not from the knowledge of the soul.

And for the destruction of the internal organ another cause (than the one expounded by the advocates of *Knowledge*) is to be sought. And that cause is nothing else than Devotion to the Lord. Not being an object of perception or of reasoning, it is established by the Śrutis (Revelations) and the Smṛitis (Recollections). Thus, for instance, the Bhagavad-Gītā contains the passage which the Lord opens with the words:—

“Of these, Sattva, by reason of its being free from dirt, is illuminating and healthful ;

“It binds, O sinless, by attachment to pleasure and by attachment to knowledge.

“Know Rājas to be of the nature of passion, and arising out of attachment and thirst ,

“That binds the embodied soul, O son of Kuntī, by attachment to activity”

“And know Tamas to be the product of ignorance, and the cause of illusion to all embodied ones ;

“That binds, O Bhārata, with carelessness, indolence and sleep.” (Gītā, xiv, 6-9)

and which He winds up with the words :—

“And whoso serves Me with the attachment of unwavering devotion,

“He, having passed all these guṇas (modifications of primal Matter), becomes fit for realising Brahman” (*Ibid.* xiv, 26).

In this passage the Lord himself declares that devotion to Him becomes the cause of Mukti in the form of the attainment of the bliss of Brahman, through the dissolution of the internal organ constituted by the three primary modifications of the primordial Matter.

It does not follow that knowledge of the Self is useless ; as it contributes to (the development of) devotion by washing away the impurity of unbelief. But the text proves that *Knowledge* is not competent to expel the influence of the reflection of the adjunct in the shape of the internal organ proximate (to the embodied soul). And so the same sense is manifest in such texts as :—

“Whoso realises the Self beyond the guṇas, he attains to My state” (Gītā, xiv, 19).

“ (Acts do not bind one) whose doubts have been cut away by knowledge” (Gītā, iv, 41).

Nor is ignorance the cause of saṃsāra, so that it might be possible to assert that the cessation of saṃsāra takes place through knowledge, because there is no proof that this is so ; and also because, in the absence of the cause, &c.

particles of silver, it is impossible that silver should arise from a shell mistaken for it. Moreover, the Śruti, "How, O gentle youth, could it thus be that Being should be produced from Non-being" (Chhândogya Upaniṣat, vi, 2), which brings out the existence of the cause by means of the existence of the effect, declares that the world indeed is real. *A fortiori* is the reality of the Supreme Lord's creation established by such Śrutis as "Whose will is true" (*Ibid.* iii, 14). Neither has the great Bâdarâyaṇa declared in any Sûtra that the world was constituted by Ignorance; on the contrary, by refuting (the reality of) dream creation, he has established the reality of the waking world. Nor was this refutation meant to serve as an illustration, for there is no reason for making such an assumption.

On the other hand, it has not been proved that the properties of pleasure, etc. are connate to the soul. Pleasure and the like are not directly modifications of the soul. They are merely reflected in or attributed to the soul, just as are the qualities of fairness of complexion and the like (as when a man says 'I am fair,' meaning that it is his body that is fair). (They do not therefore prove the existence of the soul). The perception of pleasure, etc., being an act or a change, must have an instrumental cause; in this inference, it is proper to hold, for the sake of simplicity, that producibility through an instrument is by means of co-inherence only, just as is the producibility of sound through the auricular organ (*i.e.* 'that portion of the indivisible ether walled off within the fleshly 'ear,' in which sound inheres by intimate relation'). Others maintain that pleasure and the like inhere in the instrumental cause by intimate relation, because they are properties apprehensible by an organ which is without a beginning (*i.e.* the internal organ), just as is the case with sound (which is apprehensible by a portion of uncreated ether). On either view, (producibility through the instrument is by means of co-inherence only), because (pleasure, etc., on the one hand, and sound, on the other, are) properties apprehensible by an organ which is devoid of touch. But the existence of the soul is proved from its being the cause of the manifestation of all being, (for in the absence of a knower, nothing could be known). All this will become clear in the second lecture of the third chapter.

Therefore, from a desire to know the established truths on the subject of Devotion,—as in the case of Duty (in the Pûrva Mīmāṃsā)—inasmuch as it is the cause of the attainment of man's highest end, proceeds the following aphorism.

Chapter I: Lecture i.

अथातो भक्तिजिज्ञासा ॥१॥१॥१॥

अथ Atha, now अतः Atah, therefore. भक्तिजिज्ञासा Bhakti-jijñāsā, desire to know devotion.

1. Now, therefore, (there is) a wish to know Devotion.—1.

The word 'now' introduces the subject, and has not the sense of *sequence*; for it is not necessary that the practice of devotion should be commenced after a preliminary study of the Veda, because, as will be declared hereafter (*vide* aphorism 78), even the low born are entitled to the practice of Devotion. Nor does the word 'now' bear the sense of sequence to the previous attainment of the resources of self-restraint, etc.; because mere desire for Mukti entitles any one to enter upon the path of Devotion. And so there is the Mantra :

"Who at the beginning created Brahmâ,
And who breathed forth the Vedas to him,
To Him, the Shining One, who reveals the Self and the Intellect,
Do I, desirous of Mukti, fly for refuge" (Śvetâśvatara Upaniṣat, vi, 18).

Nor, again, has the word 'now' the sense of benediction (usual at the commencement of a new work for its successful completion): as its mere utterance (quite apart from its sense) serves the purpose of a benediction. So then the meaning of the aphorism is that a discussion of the nature of Devotion ought to be undertaken by one who desires Mukti. 'Discussion' is implied by the phrase 'a wish to know.'

Although Devotion in the form of attachment to the Supreme Lord is not like the Duty and its consequent Merit (of the Pârva Mīmāṃsâ) something to be accomplished by action, nor is like the Brahman (of the Vedānta) something capable of being known; yet even when devotion has been perfected by its own cause, *et c.*, merits acquired by one in previous lives, and secondary forms of devotion practised in the present life, its destruction is still possible by means of such false arguments as that "this is not devotion," "the highest good is not its end," "its object is not laudable," just as a wife's faith in her husband (is likely to be shaken by unfounded calumnies). It is by way of the refutation of these false objections that a discussion contributes to the culture of devotion. This is declared by the word 'therefore': Because the refutation of false objections is to be looked for, *therefore* is there a wish to know the nature of devotion. Hence there is the prayer for the unbroken flow of devotion in:

"In whatever thousands of births I may have to move, O Lord,
"Through them all may my devotion, O Achyuta (Unchanging), remain
constantly fixed on Thee" (Viṣṇu Purāṇa, I, xx, 16).

Because such a prayer is needed (for the refutation of false arguments). For the same reason the accessories of devotion are also fruitful; a discussion is indeed fruitful.—1.

Now devotion cannot enter into our understanding so long as it does not possess an intelligible form; and so long as it does not enter into our understanding, it cannot be made the subject of discussion. Hence its definition is (next) stated,

सा परानुरक्तिरीश्वरे ॥ १।१।१ ॥

सा Sā, it. परा Parā, supreme, higher, primary. अनुरक्तिः Anuraktiḥ, attachment, affection, love. ईश्वरे ईश्वरे, in the Lord.

2. The higher Devotion is (absolute) attachment to the Lord — 2.

In this aphorism, the words 'higher devotion' indicate the subject to be defined; the rest is the definition. The word 'higher' excludes the secondary or lower forms of devotion. The words 'to the Lord' contain 'the general import of the definition; devotion is simply of the nature of an affection which has for its object one who is worthy of being worshipped. But here for the purposes of our definition, devotion is nothing but a particular function of the internal organ regarding the Supreme Lord as its object, and its distinctive character is easily found by reference to worldly attachment, etc. As has been said by Prahāda who possessed this higher devotion:

"May that undecaying satisfaction which the unreflecting feel in respect of worldly objects,

- "Never depart from my heart while I am ever remembering Thee"
(Viṣṇu-Purāṇa, I, xx, 17).

In this verse by the word 'satisfaction' it is affection inseparably associated with pleasure, that is implied. Otherwise, as 'satisfaction in the form of pleasure, (being a feeling merely), cannot have any object, the locative inflexion denoting object (in 'in respect of worldly objects') would be inappropriate; because, although it appears as 'the cognition of pleasure, since pleasure is the object of that cognition, it is impossible that 'worldly objects' should be the object of pleasure. Therefore, it is attachment or affection together with its proper object that is implied. Nor can 'satisfaction' mean pleasure produced by 'worldly objects,' for there is no rule of grammar for the use of the locative inflexion to denote the producer or the originator. Moreover, in the passage "may my devotion, O Achyuta, remain constantly fixed on Thee" (Viṣṇu-Purāṇa, I, xx, 16), it is established that devotion has the Lord for its object; by the word 'satisfaction' (in Ibid, I, xx, 17) also the same (devotion) is referred to; since the two verses convey the same sense. The distinction between the two verses is that in the first there is the prayer for devotion in each successive birth, while in the second there is the prayer, by the example of affection for worldly objects, that the same devotion might by all means be preserved. The idea of affection or attachment is necessary; because even satisfaction produced by worldly objects is not possible without affection or attachment. And so we have the aphorism of Patañjali:

"Attachment or affection is the running after pleasure"

(Yoga-Sātram, ii, 7).

It is this affection or attachment to which the character of devotion must belong, because it accompanies all the marks of devotion to be mentioned hereafter and also because this is the simplest explanation.

The character of Devotion does not belong to an occasional remembrance of the Lord nor to occasional hymns, etc., because they do not always go together. Neither does the character of Devotion belong to the mere knowledge about the Lord, because such knowledge is possible even in the case of those who had aversion, etc. towards Him. Nor even is Devotion the knowledge of the Lord as an object of worship, because Devotion is not invariably found present in all such acts of worship as adoration and bowing; and moreover,

if it were so, then, even in regard to one who under the force of circumstances or through fear got the idea that bowing, etc., are to be done to the Lord, one would have to use such expressions as "he is a devotee," "he is attached to the Lord." If it is suggested that Devotion should be defined as the knowledge of the Lord as the object which is to be worshipped with affection, etc., let us rather say that it is affection or attachment that is Devotion. And so:

"Having their minds fixed upon Me, and their life directed to Me, enlightening one another,

"And constantly talking about Me, (My devotees) become satisfied and delighted.

"To these who are ever attached to Me and worship Me with affection,

"I give that concentration of mind by which they attain to Me."-
(Gītā, x, 9-10).

—in such texts the worship of those whose life and mind, etc., are devoted to Him, has been described, and not only of those who know Him as the object of worship. Hence also it is recollected (Cf. Viṣṇu-Purāṇa, v, 13) that even the young milkmaids whose affection was excited by the sight of the lovely form of Kriṣṇa, obtained Mukti as the fruit of their devotion.

The prefix *anu* (in *Anurakti*, affection), however, is not a part of the definition. But devotion has been defined as *Anurakti* (*anu*, after, and *rakti*, affection), because it is produced *anu*, after, the knowledge of the greatness, etc., of the Almighty Lord.

Yoy may ask: "If this were so, would it not follow that the characteristic of devotion proper belongs also to the affection which has the father, etc., as its objects, seeing that the whole world is pervaded by the Supreme Lord? If the reply is that the characteristic of devotion proper is to be predicated only in regard to a person who undergoes no change, then again, the definition would be too narrow and would not apply to the devotion of such persons as the milkmaids towards the Lord in His finite incarnations." To this we reply that Devotion is only that affection which has for its object a conscious being unconditioned by the adjunct of the *Jīva*, i. e., the internal organ. Thus devotion towards an object conditioned by incarnation and devotion towards the All Full will be equally included -2.

तत्संस्थस्यामृतत्वोपदेशात् ॥ १ । १ । ३ ॥

तत्संस्थस्य Tat-samstha-sya, whose devotion is towards Him. अमृतत्वोपदेशात् Amṛta-tva-upadeśāt, from the teaching of immortality.

3. (An enquiry into the nature of devotion should not be abandoned, on the supposition that devotion is fruitless or produces minor results only), because there is the declaration that he who is devoted to the Lord, becomes immortal—3.

Tat-samstha is he who has samsthā, i. e., devotion, to tat, i. e., the Lord. In his case, immortality has been declared as the fruit (in the Chhāndogya Upaniṣat, II, xxiii, 2): "He who is steady in Brahman, attains immortality."

Therefore any possible indifference towards the enquiry on the ground of its being fruitless or bearing only inferior fruits, becomes avoided.-3.

ज्ञानमिति चेन्न द्विपक्षी, पि ज्ञानस्य तदसंस्थितेः ॥ १११८ ॥

ज्ञानम् Jñānam. knowledge, इति Iti, so. चेत् Cbet, if. न Na, no. द्विपक्षः Dvīpakh, of the hater, of the antagonist. अपि Api, also. ज्ञानस्य Jñāna-sya, of knowledge. तदसंस्थितेः Tat-a-samsthiteh, not being steadiness in Him.

4. (if you say, 'steadiness in Brahman' means) knowledge (of Brahman, we reply) no, because the knowledge (of Brahman) possessed by one who hates Him, is not (spoken of as) steadiness in Him—4.

If you say that "by the words 'steadiness in Brahman' knowledge of Brahman it is that, is meant, and not devotion to Him; so that the fruit of immortality belongs to him only who knows Him," (we reply that) there is no such flaw (in our interpretation of the text). 'Steadiness' is nothing but devotion; it is not knowledge, because one who hates an object is not spoken of as being 'steady' in that object, even though he may know all about it. Thus, for instance, the ministers, friends, etc., who are attached to a king, etc., are spoken of as being steady in him, but not also his rival Kings. For, the determination of the sense of a word must be made in the case of Vedic literature also in the very same way as it is made in the case of secular literature. And so, in the story of Chirakārīka, transgression of devotion towards the husband has been described in the verse :

"During that time having reflected on that failure of samsthā in his wife,

• The sage spoke thus distressed, shedding tears in his sorrow." (Cowell)
(Mahābhārata, Śānti-Parvan, cēlxvii, 6526).

It follows therefore that samsthā or steadiness as used in the Chhândogya text means devotion. And similarly the very same meaning is to be concluded also in the case of the aphorism of Bādarāyaṇa.

"(The Creator of the universe is Nirguṇa Brahman and not Saṅga), because the devoted to Him attains salvation, according to the teaching (of the scriptures)"—Vedānta-Sūtram, I, i, 7.—4.

तयोपक्षयाच्च ॥ १११५ ॥

तया Tayā, by it, i. e. devotion उपक्षयात् Upakṣayāt, because of inferiority च Cha, and also.

5. ('Steadiness' does not mean knowledge), also because knowledge pales into insignificance before Devotion (as a means of Mukti)—5.

Because in regard to Mukti Knowledge is rendered pale by it, i. e. devotion. The phrase 'and also' is intended to show that the argument now put forward should be taken along with the one given before.

Cf. such texts as :

"Those who offer sacrifices unto the Gods; go to Gods; My devotees likewise go to Me." (Gītā, vii, 13).

Cf. also the words of the Lord addressed to Prahāda :

"As thy mind filled with faith in me wavers not,

"So thou, by my favour, shalt even go to Nirvāṇa" (Cowell).

—Viṣṇu-Purāṇa, I, xx, 20.

So much is established.

You may say that in the text "Only by knowing Him one goes beyond death ; there is no other path for going" (Śvetāśvatara Upaniṣat, iii, 8), it is heard that Mukti is the fruit of knowing, and that if the Smritis appear to contradict this revelation, they must be given a different interpretation. We reply that such is not the case. Here also devotion it is that supersedes knowledge. For thus the word *ati-mṛtyu*, beyond-death, is not a conventional synonym of Mukti, but is a derivative conventionally used in the sense of Mukti according to its derivation (in the upapada sense) that it is that which being present the passing beyond death takes place. Preferably to this derivation, let devotion itself be denoted by the word *ati-mṛtyu* derived (as a 'case') as that, *i. e.* devotion, by means of which the passing beyond death takes place ; in accordance with the rule of grammar that the sense of the case-affix is of superior force to the sense of the upapada-affix (cf. Pāṇini, II, iii, 19) ; because the passing beyond death through devotion is obtained from such texts as :

"To those, O prince, whose hearts are fixed on me,

"I shall ere long be the deliverer from the sea of the world and death" (Cowell)—Gītā, xii, 7.

There is also the Mantra :

"We worship the three-eyed, of sweet fragrance, the giver of nourishment ;

"Like the cucumber from its stem, may we be released from mortality, but not from immortality." (Rigveda, V, vii, 59, 12).

Here 'worship' means devotion, since the *kalpa* of this mantra explains it in the very same sense. Nor can it be said that devotion is too far from this Śruti (where the word has not been used at all), for the same objection would equally apply to Mukti also. Therefore from the ever-lasting Śruti it is the supersession of knowledge (by devotion) that is perceived.—5.

"But still," it may be asked, "what is the reason for supposing that devotion has the form of affection?" There being room for such an enquiry, the author declares :

द्वेषप्रतिपक्षभावादसशब्दाच्च रागः ॥ १ । १ । ६ ॥

द्वेषप्रतिपक्षभावात् Dveṣa-pratipakṣa-bhāvāt, because of its being the opposite of hatred. रसशब्दात् Rasa-śabdāt, from the word Rasi, sweetness. च Cha, and. रागः Rāgaḥ, affection, attachment.

6. (Devotion is affection), because it is the opposite of hatred, and from the use of the word *Rasa* (in the *Veda* in reference to devotion).—6.

Devotion deserves to be an affection and nothing else; why? because it is the opposite of hatred. For, in secular language, the expressions "he is a hater," "he is devoted" are used in reference to persons possessing the two mutually contradictory attributes; and amongst men it is affection and not knowledge, etc., that is universally known to be the opposite of hatred. Likewise, in the *Viṣṇu-Purāṇa*, having first mentioned *Sisupāla*'s persistent hatred towards the Lord, it is said:

"This Lord, if named or called to recollection even in the relation of hatred, grants a fruit which is hard to be obtained by all the gods and demons; what will he not grant to those who possess perfect devotion?" (*Viṣṇu-Purāṇa*, IV, xv, 12).

So again in the *Smṛiti* of *Atri*, it is said:

"Remembering *Govinda* even through hatred, *Sisupāla*, the son of *Damaghoṣa*, went to heaven; what to say of one who is wholly dependent upon Him?"

Here too devotion has been represented as being the opposite of hatred. Similarly also in the *Gītā*:

"Those detractors who hate me (present) in their own and others' bodies,

"Those fierce haters, the vilest of men in their mortal lives,

"I continually throw, wicked as they are, into the wombs of demon mothers.

"Born in a demon womb, deluded from birth to birth,

"And never finding me, O son of *Kuntī*, they go thence the lowest road."

(Cowell)—*Gītā*, xvi, 18-20.

And, as the opposite of this hatred, it is proper that devotion should be described as that affection only which has the Lord for its object.

Moreover, from the revelation, "having obtained the *rasa*, sweetness, he became full of bliss" (*Taittirīya Upaniṣat*, ii, 7), it is known that *rasa* which has Brahman as its object, is the cause of *Mukti* which is the manifestation of the bliss of Brahman. And that *rasa* is affection is well known in such texts as:

"(Objects withdraw from him who withdraws his senses, but) *rasa* or affection or attachment remains; having seen the Supreme, the self-centred man's *rasa* or attachment also retires" (*Gītā*, ii, 59). Here *rasa* means affection for worldly objects. Hence also, after describing the ascent of *Rāma*, *Lakṣmaṇa*, and others to the heavenly world, the word *anurāga*, affection, has been directly applied to devotion in the passage

"Whoso of the residents of the city of *Kośala* had affection for those partial manifestations of the Lord, they too, having their minds absorbed in them, attained the status of residing together with them in the same world." (*Viṣṇu-Purāṇa*, IV, iv, 4).

From this also it follows that it is not knowledge, but devotion in the form of affection, that has the highest good as its fruit.

It may be contended that, that devotion is the opposite of hatred is not necessarily the mark of its being affection, because it may as well be the mark of a neutral state of mind, and the reasoning will then be inconclusive. To this it is replied that the result of hatred is cessation of activity, while the opposite of it is activity. And activity does take place on the part of those who are devoted in the faithful service, etc., rendered to the adorable object, while there is cessation of activity on the part of those who have the opposite feeling in such service, etc. So also the statement that devotion is the opposite of hatred is made (in the aphorism) with reference to the opposition between them by way of their respective effects. Thus the construction of the argument is as follows:—

Devotion must be of the form of an affection which has the adorable one as its object,

Because it is a particular attribute of the soul which is different from the knowledge that it is the means for the accomplishment of any particular good, and which is the incentive to faithful service to the adorable one;

Whatever is not so, is not so,

As for example, is hatred;

There is also another argument in support of the definition, namely that along with the increase of affection a corresponding increase is seen to take place in the faithful service, etc. rendered to the object of worship. Moreover, it is commonly known that whoever is devoted to a certain object there is in him the absence of indifference towards that object. This being so, devotion must be of the form of that attribute which is the opposite of hatred and which is helpful to such faithful service, etc.; because it is a particular attribute of the soul which is the incentive to service; as, for example, is the knowledge that a certain thing is the means for the accomplishment of a particular good.—Next, together with the elimination of the characteristic of its being the knowledge that it is the means for the accomplishment of a particular good, it is proved by reasoning from exhaustion that devotion has the nature of affection. And again the argument *a fortiori* "what will he not grant to those who possess perfect devotion?" contained in the above passage of the Viṣṇu Purāṇa, and also in such texts as "For they too who may be of mean births, by taking refuge in Me, reach the highest state." "What to say of pious Brāhmaṇas," (Gītā, ix, 32-33), should be understood to have reference only to the opposite of hatred. As hatred is the cause of saṃsāra according to the text "Me in their own and in others' bodies" (Gītā, xvi, 18), so its opposite attribute is nothing but the affection which has the Supreme Self as its object unassociated with the adjunct of the Jīva, i. e. the internal organ. It is this affection which in the form of devotion becomes the cause of the destruction of saṃsāra. The same idea is contained in the text "Never finding Me" (Gītā, xvi, 20).

From the expression "and also" in the aphorism, it is inferred that devotion is an affection, because it develops the marks of affection such as horripilation, etc. For such marks are well known in such passages as "She reveals her affection for me by her cheek with its down erect" (Śakuntalā, Act

iii). On the other hand, were devotion not an affection but a different feeling, there would be the fault of redundancy in the supposition that these identical marks were the characteristics of a different thing.

And this affection, according to some (*i. e.* the *Mīmāṃsakas*), is merely a form of volition, as it also arises from the knowledge that it is the means for the accomplishment of a desired end, as is the case in sacrifice, etc. But we hold that affection is quite distinct from volition, as is hatred, because the intuitions of affection are in the form of "I am pleased," "I am affected," and not in the form of "I will." Moreover, volition is directed only to an end which has not been accomplished, while objects both accomplished and unaccomplished are equally the objects of affection. In fact, to be brief, the supposition that this affection pervades the characteristic mark of volition, etc. will be vitiated by the fault of redundancy.

Therefore, our definition of devotion is not shaken.—6.

It may be apprehended that devotion is essentially an action, and that an action is not competent to produce the highest good, according to such revelations as, "not by action, nor by progeny, nor by wealth, but by renunciation, have some attained to immortality" (*Taittiriya Āraṇyaka*, X, x, 21). To refute this apprehension the author declares:

न क्रिया कृत्यनपेक्षयाज्ञानवत् ॥१११॥

न Na, not. क्रिया Kriyā, action कृत्यनपेक्षया Kṛiti-an-apekṣāṇāt, because of not requiring an effort of will. ज्ञानवत् Jñāna-vat, like knowledge.

7. (Devotion is) not an action, because, like knowledge, it does not follow an effort of will.—7.

This devotion does not deserve to be essentially an action, because it does not result from an effort of will. Whatever is not consequent on an effort of will, is not essentially an action, as for example knowledge. For knowledge is dependent upon the presence of evidence, and a man cannot, by an effort of will, produce it, or not produce it, or make it otherwise. So too with devotion. For the affection felt by a man for wife, son, and the like, is not produced in its different manifestations by the man's own effort of will. But devotion is dependent for its production on such means as merits acquired in previous births, secondary forms of devotion, etc.—7.

अत एव फलानन्त्यम् ॥११२॥

अतः Atah, hence. एव Eva, indeed. फलानन्त्यम् Phala-Anantyaṁ, endlessness of fruit.

"There is an important technical sloka current among the Pundits, *Jaṇa-jaṇa bhavet lakṣha, lakṣha-jaṇa bhavet kṛti*, *kṛti-jaṇa bhavet cōsta*, *cōsta-jaṇa bhavet kriya*. *Kṛti* here means *yatna* 'volition'. From knowledge arises desire, from desire volition from volition conscious exertion of the muscles, and from this action." (Cowell).

8 Hence indeed is the endlessness of (its) fruit.—8.

Since devotion is not essentially an action, therefore, it is established that its fruit, i.e. the highest good, is endless. Otherwise, the non-permanence of even immortality would be entailed in accordance with the revelation: "Just as here the world gained by action perishes, so too hereafter the world gained by merit perishes" (Chhândogya Upaniṣat, VIII, i, 6)—8.

तद्वत्: प्रपत्तिशब्दाच्च न ज्ञानमितरप्रपत्तिवत् ॥ १।१।६ ॥

तद्वत्: Tat-vataḥ, of one who has that, i.e. knowledge. प्रपत्तिशब्दाच्च Pra-patti-śabdāt, from the revelation of worship. च Cha, also. न Na, not. ज्ञानम् Jñānam, knowledge. इतरप्रपत्तिवत् Itara-prapatti-vat, like the other revelations of worship.

9. And also from the revelation about worship by one who has knowledge, (Devotion is) not knowledge, as (there is no mention of knowledge in the revelations about) inferior worship.—9.

For there is the word of the Lord :

"At the end of many births he who has knowledge worships Me.

"One who realises that Vāsudeva is all, such a great soul is hard to be found" (Gītā, vii, 19).

In this verse worship by one who has knowledge is mentioned. This would be inappropriate, were devotion to be the cause of knowledge, "as there is no mention of knowledge in the revelations about inferior worship." Thus immediately after the above declaration, the Gītā proceeds to say: "Having their knowledge robbed by such and such various desires, they worship inferior deities" (vii, 20). Hereby it is by way of blaming the worship of other deities that worship is (indirectly) praised. In this verse it is the devotion to the deities, and not the knowledge of them, that is described by the word worship; for worship in the very same sense is that which one can recognise as used in both the verses.

From the word 'also' in the aphorism it is inferred that the mention of worship in close sequence to knowledge is yet another reason for devotion lacking the character of knowledge. For instance,

"Whosoever thus freed from delusion knows Me to be the Highest Person,

"He knowing all, O Bhārata, worships Me in every way."

(Gītā, xv, 19).

And so again,

"(Great souls), having known Me as the origin of all being and immutable, worship Me with minds not fixed on anything else" (Gītā, ix, 13).

and again,

"Thus having known, the wise worship Me, filled with rapture" (Gītā, x, 8)

Therefore, devotion not essentially knowledge.

Although, by the mark of its being an affection, its difference from knowledge has been already established, the present aphorism is intended to dispel the apprehension that the word devotion means, in a secondary sense, the knowledge of Brahman.

This however has to be considered, namely that the words of the Bhagavad-Gītā are not authoritative in the form of a revelation as the Vedas are, but as being a *Smpiti* or recollection recorded in the *Mahābhārata*; and that this being so, how is the Gītā referred to in the aphorism by the expression "from the revelation?" Here some explain the reference as meaning, from the revelation which is inferred (as being the original of the recollection recorded in the Gītā). Here we say that what constitutes a Veda is the fact that it is an utterance of the Lord in reference to unseen objects, and that this characteristic is equally present in the Gītā texts. Hence is found the epigraph (at the end of each chapter of the Gītā): "Thus in the Bhagavad-Gītā Upanisats." Those same 'revelations' have only been recorded in verse by Vyāsa. And so declares another *Parāṇa*:

"The Gītā is to be attentively recited, what need is there of other long compilations of śāstras?"

~"That Gītā, which itself issued from the lotus-mouth of Padmanābha" (Cowell).

Nor is there in this view the implication that the Śūdras are not to hear the Gītā, (like the Vedas, both being revelations); because by the general permission itself for all castes and all sexes to hear the *Mahābhārata*, the competence of the Śūdras to hear the Gītā, as also the praises of the sacred syllable, is established. It cannot be maintained that the permission to hear the *Mahābhārata* is subject to the exclusion of the Gītā; as without the Gītā the sum total of 100,000 verses which is the *Mahābhārata*, cannot be completed. And so has it been declared by the teachers.

"Those very mantras of the Vedas, inserted in the *Mahābhārata* and other works, they use in a secular sense, without observing the rules of Vedic study."—9.

Thus ends the first lecture of the first chapter in the Commentary on the *One Hundred Aphorisms* of Śaṅḍilya composed by the most learned teacher Svapneśvara.

Chapter I : Lecture ii.

Thus Devotion having been defined as the invariable and unconditional antecedent of immortality, there is the commencement of the second lecture in order to discriminate *Knowledge*, *Concentration* (yoga) and *Devotion* in their relation of being respectively the accessory and the principal.

सा मुख्येतरापेक्षितत्वात् ॥ १ । २ । १ ॥

सा Sā, it, devotion. मुख्यः Mukhya, principal. इतरापेक्षितत्वात् Itara-apekṣita-tvāt, being required, depended on, presupposed, implied, by the others, i.e., knowledge, yoga, etc.

1. Devotion is the principal thing, because knowledge and yoga subservise it.—10.

The reference, 'it,' is for the recollection of what was stated at the close of the first lecture. 'It,' the higher devotion or devotion proper, is 'principal,' the main thing, because 'by the others,' i.e. by knowledge of soul, yoga, etc, it is regarded as that to which they are to make their own contribution. In the Cihhāndogya Upaniṣat, in the passage (vii, 21) which opens with the words, "that which is immensity is bliss," it is revealed : "The Self is all this. He who sees thus, thinks thus, knows thus, gets affection for the Self, sports with the Self, is united to the Self, rejoices in the Self; he becomes his own ruler." Here the 'seeing' alluded to in the phrase "who sees thus," becomes an accessory to the higher devotion in the form of affection for the Self, by way of the refutation of such errors as that it is not lovable, etc. Just as in such cases as "the ascetic bearing the staff repeats the initiatory phrase after the preceptor," "he causes the cow to be milked, wearing the sacred thread reversed," "knowing he offers sacrifice," "being wealthy he is happy," etc, the staff, etc. are the accessories, so too is 'seeing' an accessory to affection. 'Thinking' and 'knowing' have been recited because they logically come in as further establishing the point. Similarly, the expressions "sports with the Self," etc, are merely a repetition occasioned by the context, since sporting etc, are invariable accompaniments of affection. Otherwise, if "seeing," etc, were (intended to be) enjoined in reference to 'affection; or if 'affection; etc were (intended to be) enjoined in reference to 'seeing,' etc., the sentences would have been different (instead of having been combined into a single sentence as clauses) Therefore, 'seeing' is a subsidiary thing, according to the maxim : "A thing is called subsidiary, because it serves the end of another" (Pārva-Mīmāṃsā, III, i 2). Hence the divine Maṇḍ also has declared that the affection for the Self is the principal thing in :

"The Muni who abandoning natural action, has constant affection for the Self,

"Can realise his identity with the soul of all beings, he goes the highest road" (Mahābhārata, Sānti-Parvan, cxliv, 7111-7112).—1.

प्रकरणान्त्व ॥ १ । २ । २ ॥

प्रकरणान्त्व Prakaraṇāntv, from the topic under discussion, from the context.
च Cha, also.

2. From the context also (it follows that 'seeing' is subsidiary to devotion)—11.

The section (Chhândogya Upaniṣat, vii, 24) deals with affection principally, because it is affection which bears the fruit (i.e. Mukti). It is proper that 'seeing' appearing in the same section should be subsidiary —2.

दर्शनफलमिति चेन्न तेन व्यवधानात् ॥ ११२१३॥

दर्शनफलम् Darsana-phalam, fruit of seeing. इति Iti, thus. चेत् Chet, If. न Na, no तेन Tena, by the pronoun, he व्यवधानात् Vyavadhānāt because of interception.

3. If (you say that immortality is) the fruit of 'seeing,' (we reply), no, because of interception by (the pronoun) 'he'—12

If you say that it is of the 'seeing' that immortality characterised as perpetual residence in the world of the Lord, is the fruit so that the section will have 'seeing,' and not affection, as the principal theme, and that thus the table will be turned against us, we reply, No, because of interception by the pronoun, 'he' By the word 'he' in "he becomes a dweller in the world of the Lord," it is the nearest subject, namely the one who "gets affection for the Self," that is brought forward, and not the remote subject 'he' who sees thus,' since there is no reason why the reference should be to that which is separated. If you say that the section itself would be such a reason, we reply, No, as that would entail the fallacy of reasoning in a circle—3.

दृष्टत्वाच्च ॥ ११२१४॥

दृष्टत्वाद् Dṛṣṭa-tvāt, from being seen. च Cha, also.

4. (That knowledge is a cause of affection, and not vice versa, follows) also from this being seen (to be so in ordinary life) —13

For it is seen in ordinary life that the knowledge of beauty, etc., becomes the cause of a young woman's affection for a young man, but not that affection becomes the cause of knowledge. The subsidiary character of knowledge is ascertained also from the fact that it is seen to subserve affection. Thus, it is seen that (at first) the knowledge that Nature is cruel, worthless, unlovely etc., is the cause of impurity of mind to living beings, that then from the knowledge that the Self is all merciful, of unlimited majesty, and of infinite beauty, takes place the removal of that impurity; and that thereafter arises the higher devotion. Hence it is recited—

"They who think of the Supreme, whose souls are bound up in Him, who abide in Him, and find their refuge in Him, They go thither whence there is no return, having all their sins removed by knowledge" (Cowell) —Gitā, v, 17.

And so too in the Āyurveda:

"Thought, firmness, and knowledge of soul, etc., are the best medicine of the mind's ailments" (Cowell) —Asāṅgahṛdaya, I, 23.—4.

अत एव तदभावाद्ब्रवीनाम् । १ । २ । ५ ॥

अतः Atah, hence. एव Eva, verily. तदभावाद् Tat-abbhāvāt, from the absence of that, i.e. knowledge. ब्रवीनाम् Vallavinām, of the milkmaids

5. Hence indeed (there was mukti) of the milkmaids in the absence of knowledge (in them, because knowledge is merely a subsidiary).—14

Just because knowledge is an accessory seen to be subservient to another's end, hence, rejecting the familiar aid of knowledge, since impurity of mind, etc., had no place in them, it is recollected that mukti accrued to the milkmaids solely by means of devotion to the Lord, which is the principal means of mukti. For instance.

"Virtuous, having all her merits cancelled by the intense rapture of thinking about Him,

And all her sins expiated by the agony of not obtaining Him,
Meditating on Him, the cause of, the world, identical with the supreme Brahman,

- Ceasing to breathe, one damsel of the Gopas obtained liberation"—
Viṣṇu Purāṇa, V, xiii, 13.

Here, by the mark of pleasure and pain, affection is inferred; whereby mukti was attained;—such is the meaning of the passage. Just as the production of the fruit (of the sacrifice) is (by means of the act performed) even with unbelied golden berries (without the exclusion of shells from the beginning); so, in the case of the milkmaids, mukti resulted from affection (without the preliminary operation of removing the foulness of mind by means of knowledge), since in them there was no foulness of mind at all. Hence also it is known that knowledge is nothing but a subsidiary means. If it were the principal means, there would be no fruit (i.e., mukti) in its absence. Nor can the 'thinking about Him' be the knowledge of the identity of the soul and Brahman, because there were not present at the same time the other causes of such knowledge, such as hearing, pondering, etc., (as laid down in the Brīhad Āraṇyaka Upaniṣat, IV, iv. 5), but the thinking was nothing but remembrance kept up or made constant by affection. Nor is this an arthavāda, (i.e., an inducement to the observance of an injunction previously laid down); because arthavādas have merit as the objects they aim at, and also because there is no injunction near (for the observance of which an inducement might be needed).—5.

भक्त्या जानातीति चेन्नाभिज्ञप्त्या साहाय्यात् ॥ १ । २ । ६ ॥

भक्त्या Bhaktyā, by devotion. जानाति Jānāti, knows. इति Iti, thus. चेत् Chet, if. न Na, no. अभिज्ञप्त्या Abhijñāptyā by the knowledge of the previously known, by recognition. साहाय्यात् Sāhāyāt, from the support.

6. If (you contend that the expression, Gītā, xviii, 55) "he knows (Me) by devotion" (proves that devotion is the cause of knowledge, and not that knowledge is the cause of devotion, as we hold), (we reply). No, relying on the support (lent to our view) by (the phrase) "recognition".—15

The author now introduces a possible objection and solves it. The objection is that the arguments based on the "section" (aphorism 11), "position of the word" (aphorism 12), and "mark" (aphorism 14) are precluded, * because our view is (as suggested) in contradiction to the Śruti. For instance, there is the Śruti,

"By devotion he (re)cognises Me, how great and what I am in My essence;

"Then having known Me in My essence, he forthwith enters into Me" (Gītā, xviii, 55)

In this text, just as in the text "he attends to the gārhapatya fire with an Aindri verse" (Taittiriya Samhitā, I, v, 8) (the third case ending in aindryā denotes that the Aindri verse is the instrument), so, by the Śruti employing the case ending (in bhakti, by devotion) which (as mentioned before) is of superior force, it is determined that devotion is the cause of knowledge. Although, by the aphorism (13) " (That knowledge is a cause of affection, and not vice versa, follows) also from its being seen (to be so in ordinary life)," no room is left for calling in the aid of the Śruti, since the observed subservience of knowledge to devotion is within the reach of sense perception, still it is not within the reach of sense perception that affection having Brahman for its object is (to be) subserved by knowledge of which the object is Brahman, but by the observation of the fact that this is so in the case of the affection of young girls etc., the same is to be inferred also in the case of the affection which has Brahman as its object. So that the reasoning ends in the establishment of a 'mark of inference' (which, as stated, is precluded by the contrary revelation under consideration)

We reply that there is no such defect in our argument. The defect would have been entailed, had the Gītā said only 'he cognises,' but it is not so. It has said 'he recognises.' Recognition is said to be the cognition of that which had been previously cognised. Thus previous cognition subserving devotion is the promoter of devotion appearing in the form of the fruit of devotion **. Thereafter, till it becomes firm, devotion requires the aid of

* The Mimamsa arranges the proofs that one thing is ancillary to another in the following order: 1. Śruti or a definite text, as 'let him offer with curds' where curds are clearly an ancillary part of the sacrifice. 2. *Linga* 'sign' or 'the sense of the words' as leading to an inference, as in the text 'he divides by the ladle' here we infer that the thing divided must be liquid like ghee since a ladle could not divide solid things like the baked flour cakes. 3. *Tokyā* 'the being mentioned in one sentence' as in the text '(out) thee for food, thus saying he cuts the branch', here the words '(out) thee for food' are ancillary to the action of cutting. 4. *Prakaranā* 'the subject matter viewed as a whole with an interdependence of parts' as in the *darsa parvata* sacrifices where the *prayaga* ceremonies which have no special fruit mentioned, produce as parts, a mystic influence (*tapas*) which helps forward that influence of the whole by which the worshippers obtain heaven. Here the *prayaga* proves them to be ancillary. 5. *Sākāra* 'relative position' or order as the recital of the hymn *śaṇḍakāra*, etc., 'be ye purified for the divine work' the hymn is ancillary to the action of the *śaṇḍakāra* verse where the position proves that the hymn is ancillary to the action of sprinkling those verses. 6. *Samāhāra* 'title' thus Yajurveda is called the special book for the *adhvaryu* priests, hence in any rite mentioned in it they are *pramaṇa* to be considered as the priests employed. The order represents the relative weight attached to each the first being the most important, the last *śaṇḍakāra*, the least (C. *Jaimini Sūtras*, iii 2 11. *Ayazmat* ii, iii 3 11. *Mānava* pp 8, 4. *Yajur* ii 3 68 49). The object in the text maintains that (1) (5) and (8) are precluded here by the *śruti* (1) from the Bhagavadgītā. —(Cowell)

** Compare Nārada Bhakti Sāstram aphorism 70, where it is declared that Devotion is the fruit of all.

knowledge in the form of recognition (*i.e.* constant remembrance), just as in the case of the shelling of rice which is continued by the shelling of separate grains (till the whole rice becomes clean). In order to point out that knowledge aids its effect (*i.e.* the effect of devotion), it is said: "then" *i.e.* after devotion has been made firm by the firmness of knowledge, he "enters into Me." Therefore, this is not a S'ruti, but a recital (*anuvâda*) which has logically come in.—6

The author makes the same sense clear (in the next aphorism).

प्रागुक्तं च ॥ १ । २ । ७ ॥

प्राग् Prāk, before. उक्तं Uktam, declared. च Cha, and.

7. And (this had been) declared before.—16.

Before the passage "by devotion he re-cognises Me," after having stated "he becomes fit for realising Brahman" (*Gītā*, xviii, 53), it is declared:

"Having become Brahman, being contented in soul, he grieves not, nor desires.

"Feeling perfect equanimity towards all beings, he obtains the highest faith in me" (*Cowell*). *Gītā*, xviii, 54

But as the devotee mentioned herein, as one who has already known Brahman, has no need of knowledge (of Brahman), it is but right that the following verse (*Gītā*, xviii, 55) should be taken to be a recital (*anuvâda*, and not the declaration of a new fact).—7.

एतेन विकल्पोऽपि प्रत्युक्तः ॥ १ । २ । ८ ॥

एतेन Etena, by this. विकल्पः Vikalpah, alternative, interchangeable. अपि Api, also. प्रत्युक्तः Pratyuktaḥ, answered, refuted.

8. By this (the view that knowledge and devotion are) alternative (to each other as the means of mukti) is also refuted.—17.

It should be considered that By this, *i.e.* by the ascertainment that knowledge is a subsidiary, the view also that here (*i.e.* as a means of mukti) knowledge and devotion are alternative to each other (*i.e.* both are equally efficient means of mukti), is 'answered,' *i.e.* refuted. For the principal and the subsidiary cannot be mutually alternative in regard to one and the same end. The word 'also' implies that the view that knowledge and devotion are conjoint means of mukti is also refuted on the same ground.—8.

देवभक्तिरितरस्मिन् साहचर्यात् ॥ १ । २ । ९ ॥

देवभक्तिः Deva-bhaktiḥ, devotion to a god. इतरस्मिन् Itarasmīn, in another god साहचर्यात् Sāhacharyāt, because of being associated with

9. The (expression) "devotion to a god" (refers) to another (than the Supreme), as it is coupled with (the expression "devotion to a spiritual teacher.")—18.

Sometimes it is heard from the S'ruti

"He who has supreme devotion to a god, and, as to a god, so to a spiritual teacher,

"To him, verily great of soul, all these objects as declared reveal themselves" (S'etāśvatara Upaniṣat, vi, 23)

Here "devotion to a god" is to be understood to refer to a god other than the Lord, why? because it is associated with "devotion to a spiritual teacher," for there can be no such association in the case of that devotion the fruit of which is immortality. But Indra and other gods, being worshipped, secure the fruit, knowledge, to the worshipper, as they do earthly good. Association (of one word with another word) also causes ascertainment; as in the case of the word uluka (meaning an owl, Indra, the son of S'akuni, a warrior in the war of the Mahābhārata, Kanada, etc., the reference of which in a given place is ascertained) through its association (with the other words of the context)

This explanation is added as confirmatory of the argument stated before (in aphorism 17) — 9

योगस्तु मयार्थमपेक्षणात् प्रयाजयत् ॥ १ । २ । १० ॥

योग Yoga, concentration, yoga tu Tu, but, agam उभयार्थम् Ubhaya-artham, for the sake of both, i.e. knowledge and devotion अपेक्षणात् Apekṣanāt, from being looked to, needed, depended on. प्रयाजयत् Prayājayaṭ, like the ceremony of prayāja

10 Yoga, however, is for the sake of both (knowledge and devotion), since both look to it (for aid); as is the case with the prayāja ceremony — 19

Yoga, again, is for the sake of knowledge and is also for the sake of devotion, since a concentrated state of mind is required by both

If you ask that, in view of the maxim "there is no connection between subsidiaries, as, being equally for the end of the principal, they stand on the same level" (Purva-Mīmāṃsā, III, 1 22), how can yoga which is a subsidiary of the principal (i.e. devotion) be said to be a subsidiary of the subsidiary (i.e. knowledge)? The author replies "as is the case with the prayāja ceremony. As the prayāja ceremony is a subsidiary of the vājapeya and other sacrifices, and is also a subsidiary of the dikṣanīya and other parts thereof, so it is here, since the identical reason exists in both the cases to make out the sense of a subsidiary having another subsidiary as its own subsidiary. Where, (however) the practice of yoga is undertaken for the sake of knowledge pure and simple, yoga does not subserve devotion

In the same way dispassion towards worldly objects is to be considered as being for the benefit of both — 10

But you may say that it is hard to gainsay the recollection of Patañjali, 'Or, through the contemplation of God' (Yoga Sūtram 1 23), where the worship of the Lord denoted by the word 'contemplation' is said to serve the end of producing samādhi, trance and then you may ask how then can devotion be the principal means? To this the author replies

गौण्या तु समाधिसिद्धिः ॥ १।२।११॥

गौण्या Gaunya, by the secondary, lower, (form of devotion) तु Tu, but समाधिसिद्धिः Samādhi-siddhi, the production of samādhi, yogic trance

11 But the production of samādhi is by the lower form of devotion —20

'Contemplation' there (in the aphorism of Patañjali cited above) mean only the lower form of devotion, and not the higher. By the lower form of devotion is the production of samādhi. Hence there is also no contradiction with the Smṛiti (i.e. the Yoga-Sûtram of Patañjali). And (to the same purport) there are in the very same work the concluding words (of the section on the Lord) "His name is Pranava" (1. 27) "Its repetition, and contemplation of the object (i.e. the Lord) denote it by it (make the mind steady)" (1. 28) —11

हेया रागत्वादिति चेद्वोत्तमास्पदत्वात् सङ्गवत् ॥ १।२।१२॥

हेया Heyā, to be avoided रागत्वात् Rāga-tvāt, as being an affection. इति Iti, thus चेह Chet, if न Nā, no उत्तमास्पदत्वात् Uttama-āspada-tvāt, as having an object which is laudable सङ्गवत् saṅga-vat, as association

12. (If you say that devotion) is to be avoided, since it is an affection, (we reply) No, because it has an object which is laudable, as (is the case with) 'association' —21

This aphorism proceeds from the introduction of the yoga-sāstra (in the preceding aphorism). It may be said that devotion also is certainly to be avoided by one who desires mukti, because there is present in it without modification the characteristic of that affection which is mentioned in the Yoga-sāstra (Yoga-Sûtram, II, 3, as one of the five 'afflictions'). Thus there is the aphorism ' (Nescience, egoism, affection aversion, and love of life are the afflictions)'. If you say so, we reply, it should not be said so, because devotion has as its object something which is laudable, that is to say, because it has the Supreme Lord as its object. For (according to Patañjali) affection is not to be avoided merely on the ground of its being affection, but only on the ground of its being an affection which clings to the world. As for example, association is not to be avoided merely on the ground of its being association, but on the ground of its being an association with wicked people. So is the case here. Thus when it is said that devotion to God is to be avoided, because it is an affection, the special conditions that must be present will be that it tends to cause attachment to the world and that it is not subserving the end of mukti.

Nor is this devotion devoid of the illuminating presence of sat tva, for, in such texts as "those possessing the nature of sat tva, worship the gods" (Gītā, xvii, 4) it is declared that it is connected with sat tva. —12

तदेव कर्मज्ञानयोगिभ्य आधिक्यशब्दात् ॥ १।२।१३॥

तत् Tat, this, worship, [devotion] एव Eva, certainly कर्मज्ञानयोगिभ्य Karmajñānī-yogi bhyab, to the performers of sacrificial act, the followers of

knowledge and the followers of yoga आधिक्यसद्भात् Adhikya sabbat, from the revelation of superiority

13 This certainly (is supreme), since there is the revelation about its superiority to the performers of sacrificial acts, to the followers of knowledge, and to the followers of yoga —23

The very same worship is the principal thing or the character of being principal belongs to devotion This is ascertained in every way indeed since it is thus revealed

The yogi is higher than the ascetic he is counted higher than even those who follow knowledge

'The yogi is higher than those who perform sacrificial acts therefore O Arjuna be thou a yogi

And of all yogis whosoever with his (inner) soul intent on me in full belief worships me he is accounted by me the most devoted (Cowell) —Gita vi 46, 47

Here it is to be understood that the superiority of the persons qualified which is due to the superiority of their respective qualifications such as asceticism etc is successive (i.e. of the one to the other in the order of their mention) (For) surely the superiority of a subsidiary to its principal is not established Hence it follows that devotion is the principal —13

It might be suggested that the above revelation is a mere arthavāda and that what is regarded as a subsidiary is also competent to produce the desired result i.e. mukti and is such possesses superiority also With a view to avoid the appearance of superiority (in the subsidiary) also by means of the lessons of the Revelation the author reads

प्रश्ननिरूपणाभ्यामाधिक्यसिद्धेः । १ । २ । १४ ॥

प्रश्ननिरूपणाभ्याम Prasna nirūpana bhyām by question and answer आधिक्यसिद्धे Adhikya siddheḥ from the proof of superiority (of devotion)

14 (The revelation cited above is not an arthavāda), because of the proof of the superiority (of devotion) by means of question and answer —23

Here the whole of the twelfth chapter (of the Gita) is an example of this method of proof The question is in the form

They who in faith worship thee thus constantly devoted to thee
And they who worship the indestructible and the unmanifested,
which of these know's most of yoga ? (Cowell)

The answer is as follows

They who fixing their mind on me worship me ever devoted
Endowed with the highest belief they are counted by me the most devoted
But they who worship the indestructible the indescribable and the unmanifested

- "The all-pervading, the inconceivable, the unchangeable, the un-
 moved, the permanent,
 "Restraining all their senses, having equanimity of mind towards all,
 "These verily attain me, being intent on the welfare of all.
 "Their labour is the greater who fix their thoughts on the unmani-
 fested,
 "The path of the unmanifested is with difficulty obtained by
 embodied beings
 "But they who are intent on me, having transferred all their
 actions to me,
 "And worship me, contemplating me with unflinching concentration,
 "To them a deliverer from the sea of death and the world
 "I shall ere long be, son of Prithâ, as their thoughts are fixed on
 me " (Cowell).—Gîtâ, vii, 1-7.

As this question and answer proves the superiority of devotion, the passage cannot be considered to be an arthavâda. For it is well known that the form of question and answer is for the purpose of ascertainment, and not for the purpose of commendation. It is only an excess of labour and trouble that is entailed by the pursuit of a subsidiary itself (apart from the principal to which it is subservient)—14.

The author proceeds to expel the demon in the form of the apprehension which may arise from the mention of the word 'belief' (in the above passage), namely that devotion is a kind of belief.

नैव श्रद्धा तु साधारण्यात् ॥ १ । २ । १५ ॥

n Na, not. एव Eva, by any means. श्रद्धा S'raddhâ, belief तु Tu, but. साधारण्यात् Sâdhâranyât, applying it universally.

15. (Devotion should) not (be supposed to be a kind of) belief, by applying (the term, devotion) universally.—24.

Devotion should by no means be apprehended to be a form of belief, because belief is a subsidiary of sacrificial acts alone. Not so is devotion to the Lord.—15.

तस्यां तत्त्वे चाऽनवस्थानात् ॥ १ । २ । १६ ॥

तस्यां Tasyâm, in this, i.e. devotion. तत्त्वे Tat-tve, that, i.e. the character-
 istic of being a subsidiary of belief, being found. च Cha, and. अनवस्थानात्
 An-avasthânât, from infinite regression.

16. (Devotion cannot be a form of belief), also because, since (in that case) devotion in the form of belief would be a subsidiary of belief, there would be infinite regression.—25

For, "He who worships Me with 'belief' is accounted by Me the most devoted" (Gîtâ vi, 47)

* "Here 'belief' is subsidiary to 'faith' according to the rule 'that which characterizes his agent is a subsidiary part of the ceremony to be performed'; as in the injunction "let him who desires heaven offer the sacrifice," where the desire of heaven is considered to be subsidiary."—Cowell.

Such is the S'ruti. Since in this verse it is found that belief is a subsidiary of devotion which is, you say, a form of belief, there would ensue infinite regression, as belief then would be without a subsidiary. Otherwise, if you maintain that belief also would have a subsidiary, viz., a different belief, there would still arise the same infinite regression (as you will have to imagine subsidiary belief in turn *ad infinitum*). Therefore, (if we are to avoid this infinite regression), as (for the same reason) in the case of the opening verses of a ceremony which do not require any opening verses at their commencement, and as also in the case of the rinsing of the mouth (preliminary to a ceremony) which does not require a preliminary rinsing for itself, so in the present case belief would not be a subsidiary of devotion. (But this is in contradiction to the S'ruti quoted above which declares belief to be a subsidiary of devotion. Devotion therefore cannot be a form of belief).

And another reason why devotion and belief cannot be treated as identical is their separate mention in such phrases as "endowed with belief and devotion."—16.

ब्रह्मकाण्डं तु भक्तौ तस्यानुष्ठानाय सामान्यात् ॥ १ । २ । १७ ॥

ब्रह्मकाण्डं Brahma-kāṇḍam, the portion of the Veda treating of Brahman. तु Tu, but. भक्तौ Bhaktau, in respect of devotion. तस्य Tasya, its. अनुष्ठानाय Anuṣṭhānāya, from the point of knowledge. सामान्यात् Sāmānyāt, being the same.

17. But the Brahma-kāṇḍa (is directed) to devotion (as its end), since, as a source of knowledge, it does not differ (from the Pūrva-kāṇḍa).—26.

The aphorism is addressed to one who thinks that, if knowledge were not superior to devotion, the latter portion of the Veda would not have been universally known as the Jñāna-Kāṇḍa, i.e. the portion treating of knowledge (as opposed to the early portion which treats of Karma, i.e. sacrificial acts, etc.). The Brahma-kāṇḍa is revealed for the purpose of devotion, and not for the purpose of knowledge; since the making known of what was previously unknown is the common characteristic of both the Kāṇḍas (so that both would equally be Jñāna-kāṇḍa). Nor is it possible to regard this latter portion as laying down rules for the acquisition of knowledge, wherefore, owing to knowledge being its principal aim, it might have been described as Jñāna-kāṇḍa. Therefore, the idea that it is a Jñāna-Kāṇḍa is a mistake. But it is really Brahma-kāṇḍa. Hence has it been aphorised: "Now, then, there is a wish to know Brahman" (Brahma-Sūtram, I, i, 1) — This therefore is a Bhakti-kāṇḍa, as devotion is the object it aims at—17.

Thus ends the second lecture of the first chapter in the Commentary on the One Hundred Aphorisms of Śāṇḍilya composed by the most learned teacher Śrīpadeśvara.

Finished also is the first chapter.

Chapter II : Lecture i

This devotion is not to be produced directly by an effort. For its production other means are to be looked for. Of these means, the intimate or internal one is knowledge; the extraneous ones are the lower form of devotion, etc. For the discrimination of these means is the commencement of the second chapter.

बुद्धिहेतुप्रवृत्तिराविशुद्धेरवाचतवत् ॥ २ । १ । १॥

बुद्धिहेतुप्रवृत्तिः Buddhi-hetu-pravrittih, practice of the means of knowledge. आविशुद्धेः Ā-viśuddhē, till (complete) purification (of the mind). अवघातवत् Avaghāta-vat, like the shelling (of rice).

1. The practice of the means of knowledge (is to be kept up till the complete purification of the mind, as (in the case of) the shelling of rice.—27.

‘Knowledge means certain knowledge about Brahman. Although this cannot be produced by efforts, still the practice of the means thereof, such as hearing, pondering, meditating, etc., is necessary for its production. Here the doubt arises whether one is to exert once only, following the maxim “the meaning of the śāstra is fulfilled when once performed,” or whether one is to exert till firmness of devotion is achieved. To this it is replied: The practice of the means is necessary till the complete purification of devotion. Just as, for example, it is the intention of the injunction, “he shells the rice,” that the act of shelling is to be performed till the rice is completely cleared of its husk, so, its utility having been observed, one must strive to practise knowledge and the other means till the removal of all impurity of mind—1.

If it be urged that it does not follow that there is to be the practice of those acts which are subsidiary to these subsidiaries of devotion,—to this is the reply.

तदङ्गानां च ॥ २ । १ । २ ॥

तदङ्गानां Tat-aṅgānām, of their subsidiaries, auxiliaries. च Cha, also.

2. And of their subsidiaries also.—28.

“Of their subsidiaries,” i. e. of obedience to preceptors, investigation of arguments not in contradiction to the Veda, self-restraint, and so forth, also the practice is necessary. For, subsidiaries which are disorganised in their subordinate parts, are not able to contribute to the cause of the principal, just as the general is useless without his army remaining in perfect organisation.—2.

Next is considered the question of the purification of the object of knowledge

तामैश्वर्यपरां काश्यपः परन्वात् ॥ २ । १ । ३ ॥

ताम् Tām, it, i. e. knowledge. ऐश्वर्यपरा Aśvarya parām, directed to lordliness or majesty. काश्यपः Kāśyapah, a sage of that name. परन्वात् Parātrāt, being other.

3 Kāśyapa holds that knowledge of lordliness (is the cause of the highest good), from its being other (than the knower).—29.

The teacher Kāśyapa considers that it is knowledge, which has as its object a being endowed with the majesty of the Supreme Lord and other attributes, produces the highest good as its fruit. How so? Because this Supreme Being is other than the embodied souls, since for the sake of the knowledge of one's own self there is need for the knowledge of another. In this view there is an absolute difference between the Jiva and Brahman—3.

आत्मैकपरां बादरायणः ॥ २ । १ । ४ ॥

आत्मैकपरां Ātmā-eka-parām, directed to the pure self. बादरायणः Bādarāyaṇah, the sage of that name.

4. Bādarāyaṇa is of opinion that knowledge of the self pure and simple (is the cause of the highest good).—30

The teacher Bādarāyaṇa, again, considers that it is knowledge having the pure self as its object, which is the cause of the highest good. And so there is the aphorism (Brahma-Sūtram, IV, 1, 3) "But the Masters contemplate on Brahman as the self and teach it so to their pupils." In this view, as the notion that this is Jiva, that is Brahman, is false, tattva-jñāna, knowledge of reality, is the knowledge that there is but one self which is pure consciousness, and therefore, it is that knowledge which obtains mukti as its fruit—4

उभयपरां शाण्डिल्यः शब्दोपपत्तिभ्याम् ॥ २ । १ । ५ ॥

उभयपरा Ubhaya-parām, directed to both, i. e. both lordliness and the self. शाण्डिल्यः Śāṇḍilyah, sage of that name, not the author of our aphorism. शब्दोपपत्तिभ्याम् Śabda-upapatti-bhyām, from Revelation and reasoning.

5. Śāṇḍilya considers that knowledge of both (lordliness and the self, is the cause of the highest good), in accordance with Revelation and reasoning—31

The teacher Śāṇḍilya, on the other hand, considers that it is the knowledge of both (which is the cause of the highest good) How so? Because Revelation, i. e. the Veda, says so. After beginning "All this verily is Brahman; thence it proceeds," therein it disappears, and therein it moves; thus let him worship it with a tranquil mind," the Chhāndogya Upaniṣad (III, xiv, 1—4) disposes of the doubt about the self in the words: "this is my self within my heart, this is Brahman, this shall I obtain, having passed from

hence,—I who am sure of this and have no doubt; so says Sāṇḍilya, so says Sāṇḍilya." It thus declares that he who knows both these objects, obtains the fruit of realising Brahman, which is produced by prema-bhakti, that intense form of devotion called spiritual love of the Lord, directed to Brahman as its object.

Just as in the case of "Babara Prāvāhaṇi desired" (Taittiriya Saṃhitā, VII. i. 10), there is no contradiction (of the eternal truth of the Veda) by the incorporation of the non-eternal with the eternal (in the above text where the name of Sāṇḍilya is mentioned), for the reference is to a former Sāṇḍilya. In reality, the Veda has the Lord as its maker. This is learnt from the Śruti also:

"From that sacrifice universal were produced the Riks and the Sāmans,

"There-from were produced the metres, the Yajus was produced from it" (Rig Veda, V. x. 90)

Reasoning also proves the point. Brahman is revealed as possessing supreme lordliness, and also as constituting the essential form of the Jīva. Thus there is the Śruti:

"From whom verily these beings are born, by whom, when born, they live, whom they approach, whom they enter, him do thou seek to know," (Taittiriya Upaniṣat, III, ii, 2).

And so the Gītā:

"A portion of Me is, in the animate world, become the Jīva, eternal" (XV. 7)

This being the case, what can destroy what? Therefore, it is only that interpretation of such sentences as "That thou art," according to which both Jīva and Brahman are established, that is reasonable—5

वैषम्यादसिद्धमिति चक्षामिज्ञानवदवैशिष्ट्यात् ॥ २ । १ । ६ ॥

वैषम्यात् Vaisamyāt, on account of incompatibility. असिद्धम् A-sidham, not proved. इति Iti, thus चेत् Chet if न Na, no अभिज्ञानवत् Abhijñānat-vat, as in the case of recognition. अवैशिष्ट्यात् A-vaiśiṣṭyāt, in the absence of distinctive mark

6. If (you say that this is) not proved on account of incompatibility, (we reply), No, (this is proved) as is recognition in the absence of the distinctive mark.—82.

You may say that this itself, namely that knowledge has both lordliness and the self together in one act as its object, is not proved, on account of their incompatibility; for incompatible is the knowledge that it is an object qualified as not being the creator of the world, etc., in regard to an object qualified as being the creator of the world, etc. We reply that this is not so. For, just as in the case of such recognition as "That is this same Devadatta,"

'That is I,' the knowledge of both together is rendered possible by the fact that co-existence of two things in the same receptacle (thought) takes cognisance of that portion of them which consists in their essential non-difference, without the presence of the distinctive characteristic of the one in the other having its own distinctive characteristics; inasmuch as the knowledge (for the purpose of recognition) of the distinctive characteristics of one thing in another which has its own distinctive characteristics, is a general rule which admits of exceptions.

Is it then your theory, you may ask, that the essential non-difference is brought forward not directly by the objects as specially qualified, but through indirect reference or suggestion by the objects themselves apart from their special qualifications? We reply, No, because to make known by indirect reference is discreditable, and because the cause of the bringing forward of the thing suggested is not suggestion but the presence of the circumstances which determine it. If it were not so, there might sometimes be the recollection of the thing suggested even without the circumstances determining it to be the thing suggested. Let this suffice.—6.

न च क्लिष्टः परः स्वादनन्तरं विशेषात् ॥ २ । १ । ७ ॥

न Na, nor. च Cha, again. क्लिष्टः Klistrah, subject to affliction. परः Parah, the other, the Supreme Lord स्वात् SyAt, would be. अनन्तरं An-antaram, immediately after. विशेषात् Viśeṣāt there being difference.

7. Nor would the Supreme Lord be, (on our theory), subject to affliction, since immediately after (identity) there is a difference.—38.

Nor is it possible to say that this (i.e. the identity of the Jiva and Brahman) being so, the possession of affliction, etc., appertaining to the adjunct of the Jiva, (i.e. the internal organ), would also be entailed in the case of the Supreme Lord. Because, immediately after the above knowledge of their non-difference, there is the ascertainment of their difference in the form that affliction, etc. have no connection with the self.—7.

ऐश्वर्यं तथेति चेन्न स्वभाव्यात् ॥ २ । १ । ८ ॥

ऐश्वर्यं Aīśvaryaṁ, lordliness. तथा Tathā, likewise. इति Iti, thus. चेत् Chet. If. न Na, no स्वभाव्यात् Svābhāvāt, being of his very nature.

8. If (you say that) lordliness will be likewise (excluded from the Supreme Lord, we reply). No, because it is of His very nature.—34.

If you say that like affliction, etc., lordliness characterised as His being the Creator, etc. is in the same way excluded from the Supreme Lord, whereas the character of all pervadingness, having been witnessed in the self, is not (excluded) like affliction, etc., we reply, No, because the characteristic of (being) the Creator, etc. appertain to the Supreme Lord's own nature. For the character of fire to be hot by nature is never altered. Therefore, the being not natural is the immediate condition of exclusion. Hence although there is

obstruction to the attribution of the darkness, etc. detected in the image, to the sun reflected in the mirror, etc., (darkness, etc. not being natural to the sun), there is surely no obstruction to the attribution of roundness, brightness, and other natural characteristics — 8.

Well, the lordliness of the Supreme Lord is real ; but how is it, you may ask, that affliction, etc. are adventitious to the Jivas ? The author declares the cause of this difference.

अप्रतिषिद्धं परैश्वर्यं तद्भावाच्च नैवमितरेषाम् ॥ २ । १ । ९ ॥

अप्रतिषिद्धं A-pratiṣṭham, unhindered. परैश्वर्यं Para-niśvaryaṁ, lordliness of the Supreme. तद्भावात् Tat-bhāvāt, from having His substance. च Cha, and. न Na, not. एवम् Evam, so, i.e. natural. इतरेषाम् Ituresām, of the others, i.e. of the Jivas.

9. The lordliness of the Supreme is unhindered, and because the Jivas share His substance, affliction, etc. are not natural to them -- 35.

For, in no Śruti whatever is the lordliness of the Supreme Lord interdicted, whereby even that which is established should be excluded. Rather from such texts as "Whose will is truth" (Chhândogya Upaniṣat), it is learnt that lordliness is His nature. Nor is there any reason for abandoning the attribute that is observed in Him, as there is in the case of the Jiva ; for He is every moment the Lord, He is every moment free. But to the others than the Supreme, i.e. the Jivas, affliction, etc. are not thus natural ; why ? because they share His substance. For this is revealed by such texts as "he attains to the supreme light, he is evolved by his own form" (Chhândogya Upaniṣat, VIII, iii. 4). And this would not be possible, if affliction, etc. were natural to the Jivas. It might be possible, again, if affliction, etc. were the nature of the Supreme ; but this is not so. Therefore, also for the reason that mukti defined as Brahma-realisation would otherwise be impossible, (it follows that) saṁsāra is caused to the Jivas by their adjunct, i.e. the internal organ. Although in the case of the Supreme also, lordliness has māyā as its upādhi or special condition, still there is never an absolute dissolution of this upādhi, (and thus lordliness remains unimpaired). Of the internal organs which are the upādhis of the Jivas, on the other hand, it is the absolute dissolution that takes place when the higher devotion is produced. But it does not follow that the māyā energy of the Lord also at the same time ceases ; because, as there is an infinity of the Jivas, activity is ever necessary on the part of the Lord for the sake of their saṁsāra and their worship. And so the Śruti "he as it were thinks, he as it were moves," (Bṛihad Āraṇyaka Upaniṣat.) and also the Śruti "now then the declaration, Not this, Not this" (Ibid.), etc. have the Jiva as their object. — 9.

सर्वान्ते किमिति चेन्नैवमुद्बुध्यानन्त्यात् ॥ २ । १ । १० ॥

सर्वान्ते Sarva-ante, on the dissolution of all, i.e. all the internal organs. किम् Kim, what. इति Iti thus. चेत् Chet, if. न Na, not. एवम् Evam, so. उद्बुध्यानन्त्यात् Buddhi-ānantiyāt, from the infinity of the internal organs.

10 (If you ask), on the dissolution of all, what (is the use of lordliness)?, (we reply), Not so, owing to the infinity of internal organs.—36.

Now, even if mukti (of the Jiva-) is gradual, when there will be the dissolution of all internal organs (one after another), the upādhi of the Supreme will only be left; from the absence of any purpose to serve, there will be absolute dissolution of this also; what is the good, then, you may ask, of attributing lordliness as the nature of the Supreme? We reply, it never so happens. Since the number of the internal organs which are the adjuncts of the Jivas is infinite, such a time itself will never be. Hence it is right that lordliness should be natural to the Supreme.

Nor is the case for such a time to come made out by the argument that all antecedent non-existences (in other words, potential existences, as of the jar, e.g., before its actual production) cause the production of their opposites (in other words, emergent or actual existences), from their being antecedent non-existences, (for if they did not produce their opposites, they would not be antecedent non-existences, but would be absolute non-existences). (For then, however infinite the number of the Jivas may be, the antecedent non-existences of their muktis are bound to produce their opposites, i.e., mukti. This being so, a time will surely come when all the Jivas will attain mukti and there will be left no necessity for the continuance of the lordliness of the Supreme. So that lordliness cannot be natural to Him). (In this view it must be held that all antecedent non-existences had once produced their opposites, or that there was a time when none of them produced any effect). Now, if you say that at one time they had all produced their opposites; we reply, No, since in that case your argument would be inapplicable (since it would then be admitted by you that even after the Jivas had once attained mukti, they are again, or there were others who are, in a state of bondage). On the other hand, inference of a time in which none of them produced any effect would be absolutely devoid of reason. Otherwise, by the inference that all antecedent non-existences had at a certain time not produced their opposites, an antecedent time would be established in which there was yet no destruction or emergent non-existence.

If you say that such an idea as "May be, I am the Jiva who will not attain mukti" (which is not uncommon) will entail an absence of effort towards mukti; we reply, even if there be uncertainty as to the fruit, when there is certainty as to devotion being the means thereof, there should rather be activity towards that means. On the contrary, it will be the certainty as to the mukti of all (by the mere operation of the antecedent non-existence of mukti), which you advocate, that will entail absence of activity towards the attainment of mukti.—10.

If lordliness defined as the being the material cause be natural to the Supreme, then this would lead, you may say, to nothing but His being subject to change, as is the case with clay, etc. To this it is replied

प्रकृत्यन्तरालाद्वैकार्यं चित्सत्त्वेनानुवर्त्तमानात् ॥२॥१११॥

प्रकृत्यन्तरालात् Prakṛti-antarālāt, from the medium of Prakṛti, matter.

अवैक्यं A-vaikārya n, immutability. चित्सत्त्वेन Chit-sattven, by existence in the form of the intelligent. अनुवर्तमानात् Anu-vartamānāt, from entering, from being present.

11. Since Prakṛiti is the medium, the Supreme is not subject to change from entering Prakṛiti as a manifestation of the Intelligent.—37

What is called Prakṛiti is the material cause of all insensate effects. This is subject to change; but not so Brahman. The Supreme's being the creator, etc., consists in existence which is a form of the manifestation of Brahman and in his entering into Prakṛiti. Nor is it possible to say that Prakṛiti itself is existence, because this would entail the non-existence of the Jīva, as they are other than Prakṛiti. Therefore, the Supreme has as His nature the being the Creator, etc., through the medium of māyā energy characterised as Prakṛiti; hence He is not subject to change. For a magician, creating by magic, does not become the effect of his magic. (Similarly, the Supreme, creating by māyā, does not become an effect of māyā, and therefore, subject to change).

Although by reason of the identity of cause and effect, the very fact of being an effect means the being changed, and although liability to change in this sense surely exists in the Supreme, yet He is not subject to change by a change of essential form as in the case of milk (becoming curds), etc.

Or, we may explain that He is not subject to change any more than the potter's stick is in reference to the jar, since it is not the cause of any other change than that produced in the jar.

Hence it is said "through the medium of Prakṛiti".—11.

If then māyā is the material cause of the world, the world is founded on māyā alone; how then, you may ask, is the foundation of the world on Brahman established by the Śruti "on Him is all founded," (Taittirīya Khil. Upaniṣat)? To this the reply is as follows.

तत्प्रतिष्ठा गृहपीठवत् ॥ २ । १ । १२ ॥

तत्प्रतिष्ठा Tat-pratiṣṭhā, foundation on Him गृहपीठवत् Grihapiṭhavat, like a stool in a house.

12. Foundation on Him (is not incompatible), as in the case of a stool in a house—38

On Him, i. e., on Brahman, even the foundation of the changes of māyā is not incompatible, "as in the case of a stool in a house." Just as even of a man seated on a stool inside a house, we say "he is seated in the house," "he is seated on a stool," so it is here also.—12

If so, then, is not, you may ask, Brahman otherwise established as being Prakṛiti itself? To this it is replied:

मिथोऽपेक्षणादुभयम् ॥ २ । १ । १३ ॥

मिथः Mithah, mutual अपेक्षणात् Apekṣanāt, from requiring. उभयम् Ubhayaṃ, both, i. e. both Brahman and Prakṛiti.

13. As they mutually need each other, both (Brahman and Prakṛiti are causes).—39.

Brahman and Prakṛiti, both of them, are causes. Because the intelligent (Brahman) and the non-intelligent (Prakṛiti) are mutually needed by each other for the sake of their own knowledge and also for being the subject of their respective powers, which of them can overlook the other?—13

The author now declares an enumeration of categories in order to simplify their use or employment in his work.

चेत्याचितोर्न तृतीयम् ॥ २।१।१४ ॥

चेत्याचितोः Chetyā-chitoh, beside the knowable and the knower न Na, no तृतीयम् Tṛitiyam, third.

14. There is no third beside the knowable and the knower — 40.

Knowable is Prakṛiti, knower is Brahman,—beside them there is in this treatise no other third principle recognised; such is the meaning. If you say that the existence or non-existence of a third does not matter, we reply that what the author means is that to be the knower is denied to what is different from Brahman, and that to be the knowable is denied to what is different from Prakṛiti—14.

Now, you may say that if there is no connection between Prakṛiti and Puruṣa (Brahman), there is an end of all effects, while, on the other hand, if there is a connection, this itself is the third (which is denied). To this the author replies :

युक्तौ च सम्परायात् ॥ २।१।१५ ॥

युक्तौ Yuktāu, united च Cha, and सम्परायात् Samparāyat, from beginninglessness.

15. And (both are) united together, because (they are) beginningless.—41.

The word "mutually" follows from aphorism 34. They, i. e. Prakṛiti and Puruṣa under reference, are of the form of correlatives to each other; it is not that there is between them some extraneous connection; why? "from beginninglessness," i. e. from the very fact that they are beginningless. And thus in the Gītā (iii. 19) : "Prakṛiti and also Puruṣa, know that both of them are beginningless."

Now, if you say, let there be a different connection which is also beginningless, we reply, No, because, as the insensate and non-insensate are the alternatives, they do not admit of a third—15.

But Prakṛiti is certainly false, because, it is of the form of māyā, as appears from such Śrūtis as : Let him know that Prakṛiti is māyā, and that Maheśvara is he to whom māyā belongs. (Svetāśvatara Upaniṣat iv. 10) ; how is it therefore, you may ask, declared as the category of the "knowable" ? To this the author replies :—

शक्तित्वान्नानृतं वेद्यम् ॥ २१११६ ॥

शक्तित्वात् Śakti-tvāt. from being a power. नः Na, not अनृतं Anrītam false वेद्यम् Vedyam, the knowable.

16. 'The knowable is not false, because it is a power.—12.

The "knowable," i. e. Pradhāna (another name of Prakṛiti), "not false," does not deserve to be false; why? because of the very fact that it is a power. For a magician, without the power of magic, has no power for the creation of a given extraneous thing. Moreover, the Śruti "But how gentle youth, could it be so that the existent were produced from the non-existent?" (Chhāndogya Upaniṣat, VI. ii. 2) which declares the reality of the cause inferred by the reality of the effect, reveals the existence of all, and not falseness. There is, again, always in the creation of the Lord the necessity for a concomitant cause corresponding (to the thing created, i. e. for Prakṛiti which therefore cannot be false), because it is creation by an intelligent being, just as in the creation of the magician (there is the necessity for magic as a concomitant cause corresponding in nature to the magician's creation)

Nor is a different concomitant cause furnished, as you may suggest, by adṛiṣṭa (merit and demerit), etc.,—because it is simpler to assume the necessity for a single power (i. e. Prakṛiti, instead of an indefinite number of adṛiṣṭa, etc.), and because there is no evidence that adṛiṣṭa is the cause of anything except worldly experience and the means thereof. Again, as a number of these other causes will inevitably wander together in all effects, there is proof of one eternal concomitant power. On the other hand, the supposition of many other causes subsidiary to this one, operating towards the fruit, is not an offence against the law of parsimony. An elaboration of this point will be found in the third chapter.—16.

The discussion (in aphorism 13) started as a digression is thus dismissed. The author now pursues the matter under consideration.

तत्परिशुद्धिपुश्च गम्या लोकवलिङ्गेभ्यः ॥ २१११७ ॥

तत्परिशुद्धिः Tat-pariśuddhiḥ, the purity thereof, i. e. of devotion. च Cha, and गम्या Gamya, to be inferred लोकवत् Loka-vat, as in common life. लिङ्गेभ्यः Liṅgēbhyah, by means of marks or signs.

17: And its complete purity is to be inferred by means of marks, as in common life.—13.

Although devotion is no doubt an object of sense-perception (cf. internal organ which is mind) through such cognitions as "I worship," "I have affection," etc., just as through such cognitions as "I know," "I will," etc., knowledge and volition are objects of sense-perception; still its complete purity, characterised by being informed with deeper and stronger impressions, is not possible to know through sense-perception, just as in the case of the

authoritativeness of knowledge.* Therefore, its ascertainment is by means of marks only, as in common life. Just as in common life the greater or less degrees of affection are inferred by means of its physical expressions such as tears, horripilation, etc., when one listens to discourses, etc., about the object of affection; so is it here—17.

The author next declares that not only are there marks as in life, but that such marks are abundantly obtained also from the recorded recollection of great sages.

सम्मानबहुमानप्रीतिविरहेतरविचिकित्सामहिमख्यातितदर्थ
प्राणस्थानतदीयतासर्वतद्गुभावाप्रातिकूल्यादीनि च स्मरणेभ्यो
बाहुल्यात् ॥ २ । १ । १८ ॥

सम्मानबहुमानप्रीतिविरहेतरविचिकित्सामहिमख्यातितदर्थप्राणस्थानतदीयतासर्वतद्गुभावा-
प्रातिकूल्यादीनि Sammāna-bahumāna-prīti-viraha-itaravichikitsā-mahimakhyāti-
tadarthaprāṇasthāna-tādīyā'tā-sarvātadbhāva-aprātikūlya-ādīni, honour, esteem,
delight, forlornness, doubt as regards others, celebration of glory, preservation
of life for his sake, sense of belonging to him, his omnipresence, resignation
to his will, etc. च Cha, and स्मरणेभ्यः Smaraṇebhyaḥ, from the Recollection,
the Smṛitis. बाहुल्यात् Bāhulyāt, in plenty.

18 And from the Recollections (are obtained) in abundance
such marks as honour, esteem, delight, forlornness, doubt as
regards others, celebration of glory, preservation of life for his
sake, sense of belonging to him, his omnipresence, resignation to
his will, etc.—44.

(i) "Honour," as in the case of Arjuna :

"To rise up before Kṛiṣṇa, the winner of wealth (Arjuna), in whatever
circumstances,

Never forgets, being of virtuous soul, with devotion and with love "
(Mahābhārata, Droṇa Parvan, I, 2822).

(ii) "Esteem," as in the case of Iksvāku.

"Through fondness for his name, to the deer and lotus looking like
him,

"Even to the cloud which had his colour, the king showed esteem "
(Nṛsiṅgha Purāṇa, ८८८, 22)

(iii) "Delight," as in the case of Vidura.

"What delight, O lotus-eyed, I feel from thy coming as its cause,

"Why should it be told thee who art the saner soul of all ? "

(Mahābhārata, Udyoga Parvan, lxxxviii, 3114)

* The Prabhakara school of the Mimamsa hold that knowledge is an object of internal perception, and its correctness (for authoritativeness, *pramāṇya*) is cognised by the same act of cognition as the knowledge itself. There is 1, the perception of the object, i.e. 'this is a jar'; 2, the consciousness of this perception, i.e. 'I perceive the jar'; 3, simultaneously with (2) the cognition of the truth of the perception. The Nyaya holds that the three steps are successive, and the last is gained by inference, not by direct consciousness. If it were gained by direct consciousness, there could be no such thing as doubt. —Cowell.

(ic) "Forlornness," as in the case of the milkmaids :

"Sayest thou, we should not talk thus in the presence of our superiors ?

"What can superiors do for us who are burned with the fire of separation ?" (Viṣṇu Purāṇa, V, xviii, 22).

(e) "Doubt as regards others," as in the case of the inhabitants of Svetaadvipa, who even seeing that it was Nārada who arrived, felt his presence as a hindrance to their worship of Viṣṇu. As also in the case of Upamanyu :

"Fain would I be even a worm or a grasshopper, at Ś'ankara's command,

"Rather than desire even the three worlds, if given, Indra, by thee" (Mahābhārata, Anuśāsana Parvan, I, 7077).

(vi) "Celebration of glory," as in the case of Yama :

"Addressed Yama the sinful one, in hell tormented :

"Why not worshipped by thee the god Keśava, the killer of sorrow?" (Nṛsiṃha Purāṇa, viii, 21).

"Looking at his emissary, noose in hand, whispers Yama in his ear :

"Avoid thou those in Madhusūdana reposed: lord am I of other men, but not of Vaiṣṇavas." (Viṣṇu Purāṇa, III, vii, 14).

(vii) "Preservation of life for his sake," as in the case of Hanumān :

He himself has declared :

"As long as in the world shall circulate thy story purifying the hearts of men,

"Shall I remain on the earth so long, obeying the command of thee" (Rāmāyaṇa, Uttara Kāṇḍa, cvii, 31).

Or, "preservation of life for his sake" may mean the preservation of life by Nārada and others even after they had accomplished all their ends, simply for the sake of worshipping Him. Hence there is the Śruti : "To whom all the gods, those who seek mukti, and also the reciters of the Veda do obeisance" (Nṛsiṃhatāpani, khanda vi).

(viii) "Sense of belonging to him," as in the case of Uparichara Vasu :

"His kingdom and his wealth, his wife and so his chariot too,

"Regards he always, all is of the Lord."

(Mahābhārata, Śānti Parvan, cccxxvii, 12718).

(ix) "His omnipresence" in all beings, as is well known in the case of Prahlāda. Declared also by Prahlāda himself :

"Thus in beings one and all devotion which wavers not,

"Should the wise have knowing Hari is all" (Viṣṇu Purāṇa, I, xix, 9).

(x) "Resignation to his will," as in the case of Bhiṣma, even when the Lord approached to kill him. By Bhiṣma himself it has been declared,

"Come, lord of the gods, home of the world,

"Adoration to thee, bearing in thy hand bow, club, and sword,

"Fell me by force, O ruler of the world, from the chariot with pennant flying,

"Thou who marvellous prowess in battle shawest."

(Mahābhārata, Bhīṣma Parvan, lviii, 2604).

From the word "etc." the actions of Uddhava, Akrūra, and others are to be understood.

Although this, i. e. reference to marks, has been mentioned in "because it is the opposite of hatred" (aphorism 6), still the distinction (of the present from the previous declaration) is that there it was mentioned as a mark of affection, whereas here it is mentioned as a mark of the complete purity of deep devotion.—18.

But amongst those who have affection for their master, hatred, jealousy, etc. are felt by those who receive a less degree of his favour, towards those who receive a greater portion of it; if you then ask, are these also the signs? the author replies, No.

द्वेषादयस्तु नैवम् ॥ २ । १ । १६ ॥

द्वेषादयः Dveṣa-ād-yaḥ, hatred etc., तु Tu, but. न Na, not. एवम् Evam, so.

19. But hatred, etc. are not so.—45.

I. e. from their very incompatibility, as has been declared by the divine Vyāsa:

"Neither anger, nor envy, nor greed, nor any wicked thought takes place in righteous people devoted to Paraśottama" (Mahābhārata, Anuśāsana Parvan, cxlix, 769).

In the case of Śiśupāla, on the other hand, the order of evolution was just as follows: from hatred, constant remembrance; thence supreme devotion; thence mukti.—19.

Now, these marks of devotion that are recollected, generally relate to the incarnations of the Lord as its object; but devotion, because it is, as you hold, to be produced from the knowledge of Brahman, should, you may say, properly have the All-Full (i. e. the Supreme Lord, and not His incarnations) as its object. The doubt having been thus raised, the author declares the conclusion (of the discussion on this doubt)

तद्वाक्यशेषात् प्रादुर्भावेष्वपि सा ॥ २ । १ । २० ॥

तत् Tat, therefore. वाक्यशेषात् Vākya-śeṣāt, from the summing up, from the concluding sentences, of the section. प्रादुर्भावेष्वपि Prādurbhāveṣu, in respect of manifestations अपि Api, also सा Sa, devotion.

20. Therefore, from the summing up, (it is seen that) the higher devotion (arises) in respect of the manifestations also—46.

"SA," the higher devotion, may also have the manifested Self as its object. How do you know this? "From the summing up" For the purpose of the subject proposed in "The worshippers of the gods go to the gods, my worshippers go to me also" (Gītā, vii, 23), the argument is logically summed up in the denunciation of devotion to other gods in.

"Whoever devotee wishes to worship whatsoever form with faith.
"To them respectively I ordain unshaken faith in those forms"

(Gītā, vii, 21)

Here the object in view would have been fulfilled by saying this much that "whoever devotee * * * whatsoever (deities)." But the text has gone so far as to refer to "form." It is therefore inferred that devotion is also directed to the form (manifestation or incarnation) as its proper object. It is also devotion that the section treats of.—20.

जन्मकर्मविदश्चाजन्मशब्दात् ॥ २ । १ । २१ ॥

जन्मकर्मविदः Janma-karma-vidah, of the knower of birth and action. च Cha, and चाजन्म A-janma, cessation of birth शब्दात् Śabdât, from the Revelation.

21. And of one who knows (His) birth and action, there is no further birth, according to Revelation.—47.

"Birth:" the Lord's assumption of a body is for the sake of such acts as the production of the Veda, destruction of the demons, showing himself to the devotees, which cannot be performed without a body. And "action" is such as the production of the Veda, etc. These secure as their fruit the non-existence of birth after death to him who knows the truth about them. As, for instance, declares the Lord :

"My birth and action divine who knows in truth,

"Leaving body he is born no more, but goes to Me, O Arjuna."

(Gītā, iv, 9).

Nor does it follow that immortality is the direct fruit of the knowledge of His birth and action. But through the abolition of the impurity of mind, which results from it, this knowledge, by producing that higher devotion which has for its object the Supreme Lord as conditioned by birth and action, comes to produce non-existence of birth as the fruit. Therefore, it is learnt from the Revelation itself that the higher devotion may have as its object the Lord appearing as an incarnation.—21.

तच्च दिव्यं स्वशक्तिमात्रोद्भवात् ॥ २ । १ । २२ ॥

तत् Tat, that, i. e. birth and action. च Cha, and. दिव्यं Divyam, divine. स्वशक्तिमात्रोद्भवात्. Sva-sakti-mâtra-udbhavât, from production solely by his own power.

22. And His birth and action are divine, as their production is solely by His own power.—48.

"My birth and My action are divine," (says the Gītā, iv, 9). Here what does divineness imply? It cannot imply that these are produced through merit, because, there is in Him an absence of contact with merit, as there is no proof that adharma (merit and demerit) belongs to Him. Nor can it imply that these are produced in heaven, for then the character of divineness would not apply to His birth in the world of our earth. But it implies that like the embodiment of the Jiva, His body is not produced from the five elements as its material causes; but is, on the contrary, produced by His own mâya power. Hence there is the declaration of the Lord to Nârada in the Mokṣa-

dhīrma (portion of the Mahābhārata, cccxli, 12909)

"Mīyā this is created by Me that thou seest Me Nārada"

So also in the Gītā (ii, 6)

' Though I am unborn, of unchangeable essence, though I am the lord of all beings

Yet, entering My own Prakṛiti, I am born by the form of My mīyā "

Nor is its not being composed of the elements any bar to its being a body, for to be composed of the elements is invariably necessary only in the case of a body which is to be the seat of worldly experience (caused by adriṣṭa, and adriṣṭa, as stated above, does not exist in the case of the incarnations)

Now, if you say that its being the seat of worldly experience is the very thing which constitutes its being a body, (and that what is not so, is not a body), we reply, No since it is simpler to hold that its being a body consists in its being the basis or support of exertion. The being an exertion is a particular jāti or generic property belonging to the class of action and not that action as such is exertion, as in that case we shall have to apply the term to the action, i.e., movement or change, taking place in a dead body. Nor does the being an exertion consists in its being an action produced by direct volition, as in that case we shall have to predicate in the case of a pot and the like that they exert, since all action is produced by the direct volition of the Supreme Lord. And thus by the argument which enables us to know the nature of the body assumed by the Supreme Lord there is also proof of the exertion appearing in that body, and so we leave the discussion here.

Nor is the number of tattvas or elementary principles exceeded by the proof of the body of the Supreme Lord, because like a pot and the like it will not be an elementary principle at all, inasmuch as it does not serve as the material cause of the universe, nor again does it serve as the prototype of the sense organs.—22

But when He has no purpose of His own to accomplish, being all full, how does He engage in activity? Such an enquiry being possible, the author declares

मुख्यं तस्य हि कारुण्यम् ॥ २॥ १॥ २३॥

मुख्यं Mukhyam, primary तस्य Tasya, his हि Hi, for कारुण्यम् Kāruṇyam, kindness, compassion

23 His compassion (which is) primary, (is the cause of His activity)—49

* Śaṅḍilya holds that Kṛishṇa is really a form of the Supreme Brahman (see Comm. on Aph 53), but his body is not a separate primary principle (tattva) from the acknowledged 25 of the Vedānta as it is not a tattva at all. The 25 tattvas are divided first into two great classes, as intelligent (chēt) and non-intelligent (achēt). The former includes Isvara and the individual soul, the second all the rest. But the second is in turn divided into general (vyāpaka) and special (vyapeya) the special are the five elements the five tanmatras and the seven senses and organs the general are matter (śūnyā), Isvara's maya power, intelligence, and egoism (see Comm. on Aph 57). The special spring from the general as their material cause; and in turn themselves produce all the different individual existences (as pots etc.) in the world. But the divine body of Kṛishṇa is not like the special tattvas, as nothing in the gross world springs from it nor can it be like the general tattvas because these are the material cause of the elements sense organs etc., but this divine body is not the material cause of anything. (Cf. the Tattva Saṁvāda in its Comm. on Śaṅḍilya bhāṣya, aphorism 2 where it is shown that such effects, as pots etc. cannot be called tattvas).—Cowell

For, in common life men call them compassionate who exert themselves for the destruction of the sufferings of others without any ulterior motive. But this application of the word to them is not in its primary sense; for it is not possible that the destruction of suffering by them should be without any ulterior thought, since their exertion is for the destruction of the pain caused to them by pity, or at any rate, for the sake of attaining merit. Nor, again, would the primary sense of the word "compassionate" be preserved if it is applied to one who exerts himself for the mere destruction of the suffering of others (mere destruction, i. e., destruction without the qualification of being without any ulterior thought'); because men do not call one compassionate who is influenced by the ulterior thought of thereby gaining wealth, etc. But it is to the Lord alone who destroys the afflictions of others without any ulterior thought, that compassion belongs in its primary sense. The very same application of the word, compassion, that is made to Him, is made in a secondary sense to those who seek to serve other purposes by their exertion towards the destruction of the sufferings of others. It follows therefore that His activity proceeds from His own compassion, having regard at the same time to the adṛṣṭa that will be produced thereby.—23.

But since there is by such texts as *e. g.*, "amongst men, the king" (Gītā, x, 27), the declaration that all vibhūtis, glories or pre-eminent manifestations of the power of the Lord, (as distinguished from His incarnations), are also of the form of the Lord, would not, you may ask, mukti result also from devotion to the king, etc.? To this the author replies.

प्राणित्वाक्षविभूतिषु ॥ २ । १ । २४ ॥

प्राणित्वात् Prāṇi-tvāt, from being connected with prāṇa or life-breath. न Na, not. विभूतिषु Vibhūtiṣu, to the glories or pre-eminent manifestations of the power of the Lord.

24. (Mukti does) not (result from devotion) to the vibhūtis, because they are connected with the prāṇa.—50.

The higher devotion which has as its object the being alone which is unconditioned by the adjuncts of the Jīva, has mukti as its fruit, but not affection for the king, etc., who are connected with the adjuncts of the Jīva in the shape of the prāṇa, the internal organ, etc.—24.

द्यूतराजसेवयोः प्रतिषेधाच्च ॥ २ । १ । २५ ॥

द्यूतराजसेवयोः Dyūta-rāja-sevayoh, of playing with dice and of worshipping the king. प्रतिषेधाच्च Pratishedhāt, from prohibition. च Cha, and.

25. And because there is the prohibition of worshipping the king as well as of playing with dice, (the king as a vibhūti cannot be identical with the Almighty).—51.

In the Dharmasāstra there is recollected the prohibition of playing with dice and of worshipping the king. There would have been no such prohibition, if the king were identical with the Supreme Lord.—25.

वासुदेवेऽपीति चेन्नाकारमात्रत्वात् ॥ २।१।२६ ॥

वासुदेवे Vāsudeve, in regard to Vasudeva, Kṛṣṇa, who is mentioned among the vibhūtis चवि Api, also इति Iti, thus चेत् Chet, if. न Na, no आकारमात्रत्वात् Akāra-mātra tvāt, from being a mere form

26 If (you say that the same prohibition would apply) to Kṛṣṇa Vasudeva also, (we reply) No because (Kṛṣṇa was not a Jīva like others, but) his was merely the form (in which the Lord himself was present)—52

But there is also the revelation among the vibhūtis or "I am Vāsudeva among the Vṛṣṇis (Gītā x 37) so that like the king, etc. he too, you may say, is not to be regarded as identical with the Supreme Lord and therefore is not to be worshipped at all. We reply that such is not the case, because it is the supreme Brahman which took the mere form of Kṛṣṇa, as Parāśara declares

'A man is delivered from all sins who hears the race of Yadu

"Wherein descended the Supreme Brahman called Viṣṇu in human form (Viṣṇu Purāṇa IV, xi, 2)

This would not be so, if Kṛṣṇa were a Jīva—26

प्रत्यभिज्ञानाच्च ॥ २।१।२७ ॥

प्रत्यभिज्ञानात् Prati abhijñānāt, from recognition च Cha also

27 And also from recognition (of Kṛṣṇa as Brahman in the scriptures, it follows that Kṛṣṇa is Brahman, and therefore to be worshipped with the higher devotion) —53

And the recognition of the Supreme Brahman in the object known as Vāsudeva is found in the Sṛuṭi (Nārāyaṇa Upaniṣat, Atharvasiṁs vi 9)

"The son of Devakī is Viṣṇu the destroyer of Madhu is Viṣṇu

"To Nārāyaṇa, present in all beings, one the cause of all uncursed, the essence of the Supreme Brahman"

Such recognition is also recollected in the Smṛiti. For example Mārkanḍeya said to Yudhiṣṭhira from the memory of what he had witnessed at the time of a pralaya or world-dissolution

"That God who was beheld by me of old having eyes long as a lotuspeta

"Is now, O tiger of men, thine own relation Janārdana

Mahābhārata Vana Parva cxxxix 13002)

So again, having heard that the Lord is verily not to be seen even by means of penances Janamejaya says

"Verily the Lord, worshipped by the world is not to be seen even by penances,

"Him have they seen immediately, adorned with the Srivaiṣṇa mark."

Mahābhārata, Śānti Parvan, Mokṣa Dharma, cccxlv, 13325.

The word 'also' supplies the further reason why Kṛṣṇa Vāsudeva is to be worshipped, viz., the recollection in the Smṛiti that the devotees of Kṛṣṇa have also attained the fruit of immortality.—27.

If you ask, why then has Vāsudeva been celebrated as one of the vibhūtis, the author replies :

वृष्णिषु श्रेष्ठ्येन तत् ॥ २ । १ । २८ ॥

वृष्णिषु Vṛṣṇiṣu, among the Vṛṣṇis. श्रेष्ठ्येन Śraiṣṭhyena, by reason of superiority, pre-eminence. तत् Tat, that i. e. celebration among the vibhūtis.

28. His celebration as a vibhūti is by virtue of his pre-eminence.—54.

The declaration of the vibhūtis is solely for the purpose of opening the eyes of the reader to the fact that it is to the Supreme Lord to Whom belongs all pre-eminence mentioned in such passages as "Among the Ādityas I am Viṣṇu" (Gītā, x, 21), etc; and so too in the case of Vāsudeva: also, the celebration of Vāsudeva among the vibhūtis is for the purpose of opening the eyes of the reader to this fact only that He is the most excellent one among the Vṛṣṇis.—28.

एवं प्रसिद्धेषु च ॥ २ । १ । २९ ॥

एवं Evam, similarly. प्रसिद्धेषु Prasiddheṣu, in regard to well-known incarnations. च Cha, and

29. And similarly in regard to well-known incarnations.—55.

'Similarly,' i. e. in the same way as in the case of Vāsudeva, it should be understood that devotion to the other well-known incarnations such as Varāha, Nṛsiṃha, Vāmana, Rāma, etc. also produces mukti as its fruit, owing to these incarnations possessing the characteristic mark of Brahman. Or, the aphorism may mean that 'similarly,' i. e., by means of their possessing the characteristic mark of Brahman, the idea of excellence only is to be formed in regard to the objects which have been recited as vibhūtis in such passages as "Among the Rudras I am Śaṅkara" (Gītā, x, 23), etc. For it is declared in the Skanda Purāṇa (Kāśikhaṇḍa, Pūrvabhāga, xxxvii, 181):

"Whoever would declare the difference of Viṣṇu and Rudra, or between Śrī and Gaūrī,

That utterance of the erring fool is repugnant to the Sāstra"

The proof of Śaṅkara's possessing the characteristic mark of Brahman is abundantly found in the Smṛiti, etc.—29.

Thus ends the first lecture of the second chapter in the Commentary on the One Hundred Aphorisms of Sāṅḍilya composed by the most learned teacher Svapneśvara.

Chapter II . Lecture II

The two manifest subsidiaries of Devotion namely knowledge and yoga have been declared. Now the secondary forms of Devotion are declared, which become fruitful by way of destroying vices which hinder the development of the higher devotion

भक्त्या भजनोपसंहाराद्गौण्या परायैतद्वेतुत्वात् ॥ २ । २ । १ ॥

भक्त्या Bhaktya, by devotion भजनोपसंहाराद् Bhajana upasamharât, from the conclusion of the topic with worship by devotion गौण्या, Gaunýâ, by the secondary devotion पराय Paraya, for the higher devotion एतद्वेतुत्वात् Etat hetu tvât, from being the subsidiary means of it

1. From the conclusion (of the topic of the higher devotion in the Gîtâ), with "worship by devotion," (the expression must mean) "worship by the secondary devotion," (as the secondary devotion is needed for the higher devotion), since it is the subsidiary means thereof—56

After reciting or referring to the higher devotion established in the seventh chapter, by the expression "They worship Me with undiverted minds, having known Me as the origin of all beings, and as the imperishable" (Gîtâ, ix, 13) it is next declared in the Gîtâ (ix, 14)

"Always celebrating My names and deeds in song, and striving, firm in their vow,

"And bowing to Me, with devotion, entering in deep meditation, they serve Me, variously"

Thereafter follows the conclusion of the topic in the declaration,

"But they who worship Me with devotion are in Me and I also in them (Gîtâ, ix, 29)

Hence here, just as in the case of 'Let one sacrifice with chitra' * (Taittiriya Samhitâ II, iv, b), one must contemplate the fruit (higher devotion) as residing in the same subject as the worship of which the name is devotion, such is the meaning. For, the use of devotion as a name for worship is obtained from the fact of the word, devotion, having been applied to devotion to the Lord in such texts as 'he who has devotion to one (i.e. Me) only, is pre eminent' (Gîtâ, vii, 17), and further the words bhakti and bhajana have one and the same sense (both being derived from the same root bhaj)

* This alludes to Mimamsa discussion on the text 'let him who desires cattle sacrifice with the chitra'. A discussion is raised (Nyâya mela vârtika 1. 1. 3) as to the meaning of chitra,—is it merely the name of a sacrifice so called from the six various objects honey, ghee, etc. offered in it or does it mean the spotted she goat which is the Agnishomiya victim? The Mimamsa decides that chitra here means the name of the sacrifice as in this way the desired fruit (cattle) and the prescribed means (the chitra sacrifice) will both belong to her residence in the same subject, the offerer. If it had meant the spotted she-goat used as a victim in the Agnishomiya sacrifice then in the words 'let him who desires cattle sacrifice with the spotted she-goat' the fruit would have belonged to the sacrificer but the spotted she goat would have been a characteristic of the sacrifice, and belonged to it, and thus we should have had ya yadâ-kiranyâ—Cowell

Nor, again, is the higher devotion here enjoined as if it were a fruit which could be produced; because it cannot be so enjoined, as it is not a thing which can be produced by an effort of will (*vide* aphorism 7). Nor even is its being the cause of the supreme good herein first revealed, as if it were not known before; because the revelation thereof is also found in the same seventh chapter in such declarations as "My devotees go to Me also" (Gītā, vii, 23). But the significance of the text ("But they who worship Me with devotion, are in Me, and I also in them," Gītā ix, 29) is: The necessity for some means for the destruction of the hindrances to the higher devotion, introduces the 'celebration of His names and deeds in song,' etc.; these are indicated by the word, devotion, in the instrumental case (in ix, 14) in a secondary sense, and their being the means of the higher devotion is enjoined thereby; and then to supplement the injunction by an arthavāda or recommendation, a complement is added to the sentence in the words "they are in Me, and I in them also." Otherwise, if you take the word, devotion, as having been used in its primary sense of the higher-devotion, the sense would be split in two viz. that worship is to be performed with devotion, and that by worship there will be the rest in Me, (and the sense conveyed would contradict the established fact that the fruit, mukti- results direct from the higher devotion).

As celebration of the names and deeds of the Lord and other acts are only the means of devotion, the secondary application of the word, devotion, to them, as in the case of "ghee verily is length of life" (Taittirīya Samhitā, II, iii, 2), can be easily grasped by the suggestion of the primary sense. Or, by the derivation "by these is worshipped," the word devotion is applied to them in the same way as is the word udbhid, i.e. that by which something, e.g. cattle, is dug up, applied to the sacrifice so called (*vide* Āśvalāyana S'rauta Sūtra, IX, viii). Or, again, the use of the word is secondary, because it is read in the class of words denoting worship by "Four kinds of men worship Me" (Gītā, vii, 16), as is the case with the word, creation, or because it is associated with the attribute "generous," as the Gītā declares: "All these are without exception generous" (vii, 1b) — 1.

रागार्थप्रकीर्त्तिसाहचर्याच्चितरेषाम् ॥ २ । २ । २ ॥

रागार्थप्रकीर्त्तिसाहचर्यात् Rāga-artha-prakīrti-sāhacharyāt, through association with celebration of His names and deeds in song, the object of which is affection. च Cha, and. इतरेषां Itareṣāṃ, of the other forms of secondary devotion.

2. The celebration of His names and deeds in song has as its object the production of affection for Him; and since the other forms of secondary devotion are associated with such celebration (in the Gītā, ix, 14), the same is also their object.—57.

For thus it is revealed:

"Well is the world, O lord of the senses, delighted and filled with love at thy praises" (Cowell) — Gītā, xi, 36.

Here it is directly revealed that the celebration of His names and deeds has as its object the stirring up of affection for Him. Since they are associated

with it, the same *i.e.* the stirring up of affection, is the fruit also of the other forms of secondary devotion as mentioned by such texts as "Always celebrating My names and deeds in song, and striving, firm in their vow." (Gītā, ix, 14). etc.—2

अन्तराले तु शेषाः स्युरुपास्यादौ च काण्डत्वात् ॥ २ । २ । ३ ॥

अन्तराले Antarāle, in the interval. तु *tu*, but. शेषाः Ś'eśāh, the rest स्युः Syuh, will be उपास्यादौ Upāsya-a-ādau, in the texts on the objects of adoration. च Cha, and also. काण्डत्वात् Kāṇḍa-tvāt, from their being included in the Brahma-Kāṇḍa of the Veda.

3. The rest (of the secondary forms of devotion) will be found in the interval; and also in the texts on the objects of adoration, as they form parts of the Brahma-Kāṇḍa.—58.

Those secondary forms of devotion which are revealed in the interval between "They worship Me with undiverted minds, having known Me as the origin of all beings and as imperishable" (Gītā, ix, 13) and "Those who worship Me with devotion, are in Me, and I in them also" (Gītā, ix, 29), are subsidiaries to the higher devotion, just because they are held as by nippers between the two declarations about the higher devotion; such is the import. These secondary forms of devotion are as follows:

- "Always celebrating My names in song, and striving, firm in their vow,
- "And bowing to Me, with devotion, entering in deep meditation, they serve Me, variously" (Gītā, ix, 14)
- "And others too serve Me, sacrificing with the sacrifice of knowledge,
- "Some in unity, some in plurality, some variously in My manifold character" (ix, 15).

Similarly,

- "Those who serve Me, thinking on nought besides,
- "To them, ever attached to Me, I preserve and secure prosperity" (ix, 22).

Similarly,

- "Those attached to the gods, go to the gods, those attached to the pitris, go to the pitris,
- "Those sacrificing to the elements, go to the elements, those who sacrifice to Me, go to Me also" (ix, 25).
- "A leaf, a flower, a fruit, or a handful of water whoever offers to Me with devotion,
- "The same offered in devotion I eat from him whose soul is at rest" (ix, 26)

Similarly,

- "Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest,

Whatever penance thou doest, O son of Kuntī, give it all over to Me
(ix, 27)

"Thus shalt thou be delivered from the fruits good or evil, whose stems are in thy acts" (ix, 28)

Here (i) 'celebration' means the recitation of His names. And (ii) striving for the sake of devotion although it is a common thing in life, is mentioned here, as the topic is the declaration of the subsidiaries to devotion. (iii) Firmness in vow consists in the observance of fast on the eleventh day of the moon, etc. in a spirit of devotion. (iv) Bowing is the operation of the raising of the hands to the head, etc. in token of self-abasement. And the (v) sacrifice of knowledge is twofold distinguished as the superior and the inferior according as it has the unity or the plurality as its object. (i) Thinking on nought beside is the contemplation and constant remembrance of Him alone. (ii) Sacrifice is worship, so is also the (iii) offering of a leaf, etc., in the name of the Lord. The (iv) giving over of all is the giving over of all actions prescribed and prohibited to the Supreme Lord.

Not only are these the only subsidiaries, but those other observances which are contained in such revelations about service or adoration as "Let one serve Manas as Bāhman" (Chāndogya Upaniṣat in 18). Among the Ādityas I am Viṣṇu (Gītā, x, 21), etc., are also the subsidiaries of devotion. If you ask, why? We reply, because even the entire Brāhmaṇ-Kāṇḍa of the Veda is declaratory of devotion and its means —

ताभ्यः पावित्र्यमुपक्रमात् ॥ २ । २ । ४ ॥

ताभ्यः tābhyah, by these पावित्र्यम् Pāvitrīyam, purity उपक्रमात् Upakramāt from the introduction

4 By the secondary forms of devotion purity is produced, as is seen from the introduction — 59

'By these', i.e., by the secondary forms of devotion is produced purity, i.e., the destruction of sins which are the cause of the injury of the internal organ. This destruction it is which is the doorway to the higher devotion. How because they are declared after introducing the subject by the words 'this is purifying, excellent' (Gītā, ix, 2) because devotion is an attribute of the internal organ because purity is an intimate and not an extraneous means of devotion —

तासु प्रधानयोगात् फलाधिक्यमेके ॥ २ । २ । ५ ॥

तासु Tāsu, in them प्रधानयोगात् Pradhāna-yogāt from the conjunction of the principal, i.e., the higher devotion फलाधिक्यम् Phala-adhikyam, excess of fruit एके Eke, some

5 Some infer an excess of fruit from the conjunction of the principal with these — 60

Some teachers consider that when the subsidiary character of these very practices, i.e., recitation of His names etc. is established from the context,

etc., in such texts as "Whoever offers to me with devotion" (Gītā, ix, 26), "Bowling to me with devotion", etc., the additional mention of the conjunction of devotion therein is intended to imply an excess of fruit in the performance of these practices by those in whom devotion has been aroused—5.

नाम्नेति जैमिनिः सम्भवात् ॥ २ । २ । ६ ॥

नाम्ना Nāmnā, as a name. इति Iti, thus जैमिनिः Jaiminīh, the sage of that name. सम्भवात् Sambhavāt, from possibility.

6. Jaimini interprets it as a name, from the possibility (of the co-existence of the fruit and the employment of the means in the same subject).—61.

The teacher Jaimini considers that, their subsidiary character having been established, since, as in the case of "Let one who is using a spell against an enemy sacrifice with the śyena" (Āśvalāyana Śrauta Sūtra, IX, vii), etc., there is the possibility of explanation in the sense of co-existence (of the act and the end) in one and the same subject, in this way "Let one accomplish the higher devotion by the celebration of His names with devotion, by giving with devotion," etc., the word, devotion, is intended otherwise, i. e., as a name, and is not intended to imply a different fruit, as such an interpretation would violate the law of parsimony.—6

अङ्गप्रयोगानां यथाकालसम्भवो गृहादिवत् ॥ २ । २ । ७ ॥

अत्र Atra, here. अङ्गप्रयोगानां Anga-prayogaṇām, of the employment of the subsidiaries. यथाकालसम्भवः Yathā-kāla-sambhavah, according to time and necessity. गृहादिवत् Gṛiha-ādi-vat, as in the case of a house, etc.

7. Here the employment of these subsidiaries is to be according to time and necessity.—62

There are three alternatives, viz the performance of the celebration of His names, bowing to Him, etc., may be simultaneous, or it may be of any one of them singly, or it may be of all of them one after another. Of these, in the first alternative, the non-performance of even any one of them would entail the failure of all the rest; in the second, it would be a law of nature that a diversity of causes produced one and the same effect; while the third is contrary to the meaning of the text, and would also on the ground of redundancy entail the non-performance of the others after one was performed and the higher devotion was produced thereby. Therefore these different subsidiaries would be the cause of mutual opposition and futility. Such is the *prima facie* conclusion (pūrvapakṣa).

But the (siddhānta) established truth is that all of them without exception are the means (towards the higher devotion), as there exists the evidence that such is the case; while there exists no evidence to prove the necessity for their simultaneous performance. There should be simultaneous performance of only those, of which, e.g., perfume, flower, incense, lamps, oblations, etc. the simultaneous use is enjoined in the Sūtras. But of the others the perform-

ance is to be according to time and according to necessity, as in the building of a house, etc ; i. e., just as the collection of the materials for a house such as thatching grass, posts, etc., is made sometimes all at once and sometimes in succession ; and it does not follow from this circumstance alone that the thatching grass, etc., are not the material causes of a house. It follows therefore that the production of the higher devotion takes place through all the subsidiary means when they have shown their respective efficacy by causing the destruction of such sins as they are severally competent to destroy. And so it is declared (Gītā, vii 19) :

" At the end of many births, he who has knowledge attains Me ".—7.

ईश्वरतुष्टेः कोऽपि बली ॥ २ ॥ २ ॥ ६३

इश्वरतुष्टेः Īśvara-tusteh, from the pleasing of the Lord. बली Bālī, a single one अपि Api, even. बली Bālī, strong.

8. Through the pleasing of the Lord, even one, being strong, may be effectual.—63.

Among these subsidiaries, whichever one becomes strong by exceeding performance, that, even though single, prevails towards the evolution of the higher devotion by producing the pleasure of the Supreme Lord. Just as an earthly lord is not pleased even by the careless services of a number of servants, but is pleased by even a single servant by whom the act of the shampooing of his feet is performed regularly with hearty zeal ; so is it here.

Even by any one or other of the subsidiaries, celebration of His names etc., resolutely practised, devotion is attained, through the favour of the Lord ; as it is declared, for instance :

" Taking up the practice of knowledge, get thy mind always fixed on Me :

" Having thy mind fixed on Me, all difficulties, through My favour, shalt thou cross over " (Gītā, xiii 57).

Likewise such special strength may be caused in some one of the means by a certain time, etc. As for instance :

" By meditation in the Kṛitā, by performing sacrifices in the Tietā, by worship in the Dvāpara,

" What one obtains, that one obtains in the Kali by celebrating Keśava in song " (Brahma Parāna, xcvi, 166).

Nor need any confusion of effects be apprehended, because the celebration of His names and the other means are individually as such the means towards the evolution of the devotion to be produced by each of them singly when it is strong.—8.

If you ask, does every one of the subsidiaries included in the celebration of His names, etc., need purity (vide aphorism 59) as the doorway through which to cause the appearance of the higher devotion, or do any of them have any other doorway ? The author replies :

अबन्धोऽर्पणस्य सुखम् ॥ १२ ॥ २१ ॥ ६ ॥

अबन्धः A-bandhaḥ, non-existence of bondage. अर्पणस्य Arpanasya, of surrender of all actions to him. सुखम् Mukham, entrance.

9. The non-existence of bondage as the result of the surrender of all actions to Him is the only entrance.—64.

The only entrance for the appearance of devotion is the non-existence of bondage consisting in the non-production of their respective fruits (i.e. merits and demerits) by actions, good and evil, which have been surrendered to the Lord. As it is declared:

"Thus shalt thou be delivered from the fruits, good and evil, whose stems are in thy acts" (Gītā, ix, 28).

The formula for this surrender of actions is also found in another Parāṇa :

"Voluntarily or even involuntarily, whatever I do good or evil,

"All that is surrendered to Thee; I do it as impelled by Thee."

Nor would such surrender entail a man's acting as he pleased without any risk of consequences; because by virtue of his acting under His impulsion the absence of sinful conduct also should form a subsidiary to the act of surrender; as says the Smṛiti: "Relying on the support of the Veda, let no one be attached to sinful acts." Therefore, purity must have something other than purity of action as the object of its reference.

Here by good action is to be understood such action as is prescribed for one's particular stage of life for daily or for occasional performance. From the thorough observance of the stages of life, result such fruits as the world of Brahmā, etc., on the attainment of which delay takes place in obtaining mukti; such as these are therefore "bondage." But when surrendered to Brahman, they do not, as is well known, produce their fruits. Similarly, in the case also of optional acts and sinful acts performed whether voluntarily or in ignorance, there is the same non-existence of fruit when they are afterwards surrendered to Him.—9.

Now, among the secondary forms of devotion themselves, their individual distinctions are going to be considered. Therein, as regards meditation or contemplation (cīde aphorism 58), is it to be restricted only to those of the characteristic forms of the object of devotion such as are described in the Śruti and the Smṛiti, as for instance:

"That golden Puruṣa who is seen in the sun, with golden beard and with golden hair, etc." (Chhāndogya Upaniṣat, I, vi, 6).

and likewise:

"Ever is to be meditated on as residing in the centre of the orb of the sun,

Nārāyaṇa, seated on a lotus seat,

Wearing bracelets and makara earrings bearing a crest.

Decked with a string of pearls round the neck, having a form of gold, and holding a conch and discus" (Nārada Pañcharātra, xi 71)

Or is it to be restricted to the full manifestations, etc of the Supreme as revealed elsewhere? Here as a limitation of meditation *prima facie* is suggested through the revelation of the special forms of the object of meditation, it is declared by the author

ध्याननियमस्तु दृष्टसौकर्यात् ॥ २ । २ । १० ॥

ध्याननियम Dhyāna niyamah, limitation of meditation दृ Tu, but दृष्ट-सौकर्यात् Dṛṣṭa saukaryat, on account of the facility of the performance of meditation on a form which has been seen

10 But the limitation of meditation is on account of the facility of its performance on a form which has been seen — 63.

The declaration of the limitation of meditation as regards the forms to be meditated on has as its object such forms as have been seen, because were the objects manifold, distraction of mind would be possible. Therefore it is to be known that the declaration of limitation is merely for the sake of facility, as, if the objects of meditation were such forms as had not been seen, there might arise the risk of an option and other distractions. It follows therefore that meditation may have as its object all manifestations of the Lord, partial, full, or formless, according as these have been revealed. Hence it is that the milkmaids as well as Sisupāla and others attained the fruit which is hard to attain by meditation, even without observing the above limitation of meditation (i.e. even without meditating on the forms of the Lord as described in the Bruti and the Smṛiti) — 10

तद्यज्ञिः पूजायामितरेषां नैवम् ॥ २ । २ । ११ ॥

तद्यज्ञिः Tat yajih, that yaj to sacrifice पूजायाम Pujayam, in worship इतरेषा Itareṣān, of the other sacrifices न नै, not एवम् Evam, so

11 The root yaj to sacrifice there is in the sense of worship. (because its sole reference is the Lord, this is) not so in the case of the other sacrifices — 66

The doubt is whether the verb yaj to sacrifice [used in "those who sacrifice to Me, go to Me also" (Gītā, ix, 35) has reference to such sacrifices as the well known jyotiṣṭoma, etc., or whether it denotes worship. In regard to this doubt we say that this verb yaj-to sacrifice has been used in the sense of worship alone. How is this known? you ask. We reply that by the injunction "Let one worship Viṣṇu" etc daily and optional worship has been prescribed in which the object of worship as expressly declared is Viṣṇu, and that in the text of the Gītā under consideration all that is enjoined is merely that the worship so prescribed is a subsidiary means of the higher devotion, and not that in this worship the object of worship is Viṣṇu. In the case of the other sacrifices, on the other hand, it is nowhere revealed that they are perform-

ed in reference to the Lord. If then they were to be denoted by the verb *yaj*-to sacrifice in the text of the *Gītā* we are discussing, we would have to supply both that they were performed in reference to the Lord and also that they had connection with devotion; in which case the text would have spoken in two sentences instead of one as it has done.

- Now, if you say that there may be some connection with devotion of the sacrifice which is enjoined in "To Viṣṇu Urukrama he brings forth progeny or an oblation of milk and butter", etc., (because the word Viṣṇu is expressly mentioned there), we reply, that is so, because optional acts (undertaken with a particular end in view, as in this case, for the birth of a child) are by their fruits themselves rendered free from desire, while in the case of a daily worship the occasion or reason for the performance of which is the preservation of life, there is no bar to the existence of connection with devotion therein, and it requires no stretch of imagination to see that the presence of this connection is continual, since the worship is obligatory for daily performance. Hence in the censure in the *Mokṣa Dharma* section of the *Mahābhārata* of acts of merit attended with injury to living beings, it is declared :

"The righteous minded Manu declared avoidance of injury in all acts. Men affected by desires slaughter animals on the outer altar. Those who know Viṣṇu sacrifice only in the right way, with puddings and flowers. Such is also the sacrifice recollected in the *Smṛiti*" (*Śānti Parvan*, cclxv 6870).—11.

Now follow three *adhikaraṇas* or sections on the subject of worship.

पादोदकं तु पादमव्याप्तेः ॥ २ । २ । १२ ॥

पादोदकं *Pāda-udakam*, water of His feet. तु *Tu*, but. पादम् *Pādyam*, water for washing the feet. अव्याप्तेः *A-vyāptēḥ*, on account of non-application to all cases.

12. But "water of (His) feet" is water for washing the feet, as otherwise it would not apply to all cases where it ought to apply—67.

Thus is it recollected (in *Nṛisimha Purāṇa*, lix, 46) :

"Of the *Gaṅgā*, *Prayāga*, *Gṛyā*, *Paścāra*, and *Narmadā*,

"Those sacred waters of *Kurujingala* and the *Yamunā*,

"The waters of holy places sanctify sinners after a lapse of time,

"The water of the Lord's feet purifies immediately."

Now, here does the phrase "water of the (Lord's) feet" mean water connected with the feet or does it mean water first poured on the feet and then dropped therefrom? Such being the doubt, we say that "water of the feet" means nothing more than water for washing the feet. How is this known? you ask. We reply that otherwise the phrase would not be applicable to some cases which ought to be included. For, thus, direct connection of the Lord's feet with water is not possible; nor even through the incarnation, because in the case of the incarnation also it is impossible that this should be always in

the presence of the performer of the ceremony. But through connection of the water with the feet of the image which is the immediate basis of the worship, there might be, you may say, a transference of that connection to the Lord's feet ; we point out that even in that case, there could be no such transference, inasmuch as images both consecrated and unconsecrated are invoked for the purpose of worship, and further in such cases of worship as the Sāligrāma Ammonites, etc., there is a total absence of feet. Regard being had to the application of the phrase to these cases, let it mean simply water for washing the feet, as otherwise you will have to imagine very remote connections such as, e. g., through the image, etc.—12.

स्वयमर्पितं ग्राह्यमविशेषात् ॥ २ । २ । १३ ॥

स्वयम् Swayam, himself. अर्पितं Arpitam, offered. ग्राह्यम् Grāhyam, may be taken. अविशेषात् A-viśeṣāt, from absence of distinction.

13. What is offered (by the worshipper) himself may be taken (by him) ; as there is no distinction (intended between worshippers in general and the Sātvatas).—68.

What is offered to the Lord at a worship, e. g., eatables, garlands, etc., is ordained as having to be finally disposed of by distribution among the votaries, etc., by such texts as " Viṣṇu-offerings to the Sātvatas". Now here from the very fact that to be a Sātvata (i. e., a prince of the Sātvata clan) is not intended to be a special qualification, the offerings can be taken also by the devotees of the Lord himself, i. e., can be appropriated to his own use by eating, wearing, etc., Such is the meaning. The injunction about the final disposal of the offerings is fulfilled even if the worshipper takes them himself. But trickery in religious matters is certainly to be avoided. Just as even of the cake offered in reference to Agni, etc., there is a final disposal according to the latter part of the mantra " He puts the offering to Agni Sviṣṭakṛit from the upper half ; the four priests, with the institutor as the fifth, eat the cake "

(Āpastamba Śrūta Sūtra, III, i, 2), so also is the final disposal under consideration quite in accordance with the injunction. Otherwise, one could not finally make over the offerings even to the Sātvatas ; as they are property belonging to another. If you say that one can give them to the Sātvatas from the injunction ; we reply, No, for the exclusion of one's self is not declared in the injunction (so that if one could give them to the Sātvatas one could also take them for one's self, but to this you object). If you rejoin that there is the exclusion of one's self, as otherwise injunctions such as " Let one give to the Brāhmaṇas ", etc., would entail giving to one's self also from one's being a Brāhmaṇa ; we reply, No, because the giving consists in the transference of the right of ownership to another by the destruction of one's own rights of ownership in the thing given. Nor is such exclusion of one's self appropriate in the final disposal of the offering at the close of a ceremony. From seeing the final disposal of even the cake to the performer of the ceremony, we infer that, like purchase, the final disposal also truly is a means of transferring ownership. So then where there is an absence of any other sātvata or devotee, there the utility of the injunction is certainly to be avoided even by the per-

former himself taking the offerings. Similarly is the injunction to be understood also in regard to keeping the water for washing the feet, etc., offered by himself. Moreover, the declaration "He is a thief indeed who enjoys objects given by the gods not having offered these to them" (Gītā, III, 12) is in our favour, as it clearly implies the enjoyment of things previously offered to the gods. Here the agent being the same in the two clauses, it is perceived that the object also must be the same, when the ownership implied in the one clause is lost by the act of giving implied in the other clause, since action denoted by the negative prefix 'not' accompanied by the infinite verbal termination 'ing' in a *pradhāya*, not having offered, must have syntactical connection with the action denoted by "enjoys" by way of co-existence in the same subject, as there is no evidence to show that the things mentioned by "objects given by the gods" are other things of the same kind as those mentioned in the remainder of the sentence. Therefore it is to be considered that even offerings made to the gods may be enjoyed by the offerer in the absence of any hindrance - 13

निमित्तगुणव्यपेक्षणादपराधेषु व्यवस्था ॥ २ । २ । १४ ॥

निमित्तगुणव्यपेक्षणात् *Nimitta-guṇa-vyapekṣanāt*, from reference to the occasion and nature अपराधेषु *Aparādheṣu*, in the case of failings, faults, offences व्यवस्था *Vyavasthā*, regulation

14 The regulation in the case of 'failings' is with reference to their occasion and nature - 69

After introducing the subject with the words "Those failings in the worship of the gods are enumerated to be thirty two" (*Varāha Purāṇa*, cxxiv, 4), the thirty two failings and their several expiations are laid down. Here the doubt arises whether the abandonment of all failings is a part of the worship, or whether the abandonment of some of them is a part of the worship, and of some of them an end in itself. In regard to this doubt it is declared -

"Whatever man worships Me with a flower unfit for use in worship,

"His fall I declare, which bear thou, O Vasundharā"

Varāha Purāṇa, cxxiv, 65

Here flowers unfit for use having been thrown overboard, they are not a subsidiary means of worship. But, when they are offered by mistake, etc. in going through the course of the worship, there is an expiation which has reference to that occasion. Where, again, one commits the failing of breaking the course of the worship according to the declaration "Who offers incense to Me, not having offered perfume and garlands" (*Varāha Purāṇa*, xxv, 36), as the course prescribed in the case of each worship is a part of the worship it is to be considered that the expiation thereof is a part of the worship, because there is thereby the removal of the worship's being defective in a part. Where it is heard, without the mention of worship, "But whoever approaches Me, not having chewed the stick with which to brush the teeth" (*Varāha Purāṇa*, cxxvi, 1), there it is manifest indeed that the avoidance of the failing is an end in itself. Such is then the regulation in regard to expiations - 14

Thus the connection of worship with devotion being established, the author declares that by "A leaf, a flower, a fruit, a handful of water" (Gītā, ix, 26) it is laid down that every offering intended for the Lord is a subsidiary means of devotion.

पत्रादेर्दानमन्यथा हि वैशिष्ट्यम् ॥ २ । २ । १५ ॥

पत्रादेः Patra-ādeḥ, of a leaf, etc. दानम् Dānam, offering. अन्यथा Anyathā, otherwise. हि Hi, for. वैशिष्ट्यम् Vaiśiṣṭyam, qualifiedness.

15. The offering of a leaf and of all else (is meant in the above text of the Gītā); for, otherwise, the offering mentioned by it would be qualified.—70.

The injunction in the Gītā that they are the subsidiaries of devotion is not confined to the offerings of the four articles mentioned therein, but applies to all offerings intended for the Lord which have been declared by such texts as :

"Whatever is most desired in the world, whatever else is loved at home,
"That is all to be given to the discus holding god of gods, to please Him." (Cowell).

Otherwise the offering mentioned in the Gītā would mean only the offering which contained the four things, namely a leaf, etc. In that case, as the injunction would imply the offering of each of the four things separately, the sentence, instead of being one, should have been split into four. Therefore it is proper to hold this view only of the text that by the declaration of "A leaf, etc.," it re-enforces the offering elsewhere laid down, and then enjoins its being a subsidiary of devotion, just as by the text "He wears the sacred thread over the left shoulder" (Taittirīya Samhitā, II, v, 11) the obligatory duty of wearing the sacred thread over the left shoulder is enjoined as a subsidiary of the dārśa sacrifice.—15.

सुकृतजन्वात् परहेतुभावाच्च क्रियासु श्रेयस्यः ॥ २ । २ । १६ ॥

सुकृतजन्वात् Sukṛita-ja-ivāt, from being produced from good works. परहेतु-भावात् Para-hetu-bhāvat, from being the cause of the higher devotion. च Cha, and. क्रियासु Kriyāsu, among acts. श्रेयस्यः Śreyasyaḥ, superior.

16. (These secondary forms of devotion are) superior to all other acts, because they are produced from good works, because they are the causes of the higher devotion.—71.

These forms of devotion are really superior to all other acts; how?—because they are the causes of the higher devotion, and because they are produced from other meritorious acts. For example :

"Many, being purified by knowledge and penance, have attained to devotion (bhāva) to Me.

"Whoso in what manner approach Me, in the same manner do I attach Myself to them." (Gītā, iv, 10—11.)

The word 'bhāva' also is applied to devotion; as, *e. g.*, in :

"Do not fishes dwell in the water of the Gaṅgā?

"Do not birds dwell in temples?

"Being destitute of bhāva (devotion) they do not get the fruit,

"From dwelling in the watering place and in the sacred temple."

Similarly :

"Four types of men, all having done good works, worship Me, O Arjuna."
(Gītā, vii, 16),

Here (it is declared that) as the secondary forms of devotion are produced from previous good works, they are superior to these.

The present aphorism (therefore) declares that the discussion is rightly directed to a Mīmāṃsā of Devotion rather than to a Mīmāṃsā of Karma — 16.

But, you may say, among the devotees the relation of the higher and the lower does not exist; if it existed, why is mention made of the four classes as all standing on the same level? in :

"Four types of men, all having done good works, worship Me,
O Arjuna :

"The afflicted, the inquisitive, the entreative, and the wise, O chief of the Bharatas." (Gītā, vii, 16).

To this the author replies :

गौणं त्रैविध्यमितरेण स्तुत्यर्थत्वात् साहचर्यम् ॥ २१२॥ १७॥

गौणं Gaunam, secondary. त्रैविध्यम् Traividhyam, threefoldness. इतरेण Itareṇa, with the other. स्तुत्यर्थत्वात् Stuti-artha-tvāt, having praise for its purpose. साहचर्यम् Sāhacharyam, association.

17. The three are secondary; their association with the other, (*i. e.*, the primary) is for the sake of doing them honour — 17.

The secondary are the three only, (*eiz.*, the devotion of the afflicted, the inquisitive, and the entreative). But the Śruti's associating them with the principal one (in the above Gītā text) is for the purpose of giving them honour, just as is the mention of the ministers in conjunction with the king.

And thus the devotion of the afflicted consists in remembering the Lord, celebrating His names, *etc.* for the sake of the destruction of sin, deliverance from calamity, *etc.* The devotion of the inquisitive consists in such practices as are performed for the sake of knowledge. And again, for example :

"Him, this Self, the Brāhmaṇa desire to know by studying the Veda, by sacrifice, by gift, by penance, by fast." (Bṛihad Āraṇyaka Upaniṣat, VI, iv, 22).

Similarly :

"Having worshipped Him by their respective works, men attain perfection." (Gītā, xviii, 48.)

- “ Who deviates not from the duties of his caste,
 “ Who has equal regard for self, friend, and adversary,
 “ Who steals not, smites none down,
 “ Know him, steady in mind, to be the devotee of Viṣṇu.”

(Viṣṇu Purāṇa, III, vii, 16).

—according to such texts the devotion called the desire for knowledge consists in the performance, for the sake of knowledge, of such acts as the studying of the Veda, etc., prescribed for the respective caste and stage of life of the devotee. (Thus the devotion of the inquisitive is twofold). The devotion called the entreaty for objects of desire is also of two kinds. Of these the one which is cultivated for the sake of the higher devotion has been described before; the other which is cultivated for the sake of kingdom, heaven, etc., is in the form of the celebration of His names, etc. For example :

“ Lovely terrestrial objects of desire,—a supreme state to be praised by the denizens of heaven,

“ Also nirvāṇa excellent does a man obtain, when Viṣṇu is worshipped by him.” (Viṣṇu Purāṇa, III, vii, 3).

Here the attainment of nirvāṇa is by means of the higher devotion ; hence the entreativeness lies in the desire for the higher devotion ; because “ the text conveys the same import, as “ And who worship Me, with devotion, they are in Me, and I in them also.” (Gītā, ix, 19).

And what is declared in the Bhāgavata (VII v, 22-23) :

“ Hearing, celebrating, remembering Viṣṇu, serving his feet,

“ Worshipping, praising, serving, befriending, consecrating one's self,

“ If this ninefold devotion is yielded by a man to Viṣṇu.”

all that is to be appropriately distributed among those very (four) divisions of ours. Even though there is thus a plurality of subjects to which these adjective coremonials are (simultaneously) distributed, this is no fault.—17.

But it may be asked, when the celebration of His names, etc., have been declared as being the subsidiaries (of the higher devotion in aphorism 58), how can the character of being the principal belong to them in the case of the devotions called affliction, etc.? Such an enquiry being possible, the author declares :

वहिरन्तरस्थमुभयमवेष्टिसवत् ॥ २ । २ । १८ ॥

वहिरन्तरस्थम् Bhir-antara-atham, standing outside as well as inside. उभयम् Ubhayam, both. अवेष्टिसवत् Aveṣṭi-sava-vat, like the Aveṣṭi ceremony and the Brihaspati offering in the sacrifice, Vājapeya.

18. (The celebration of His names, etc.) are both outside and inside (the higher devotion), as is the case with the Aveṣṭi and the Brihaspati offering.—78.

The celebration of His names, etc., being subsidiaries of the higher devotion, are inside it. They also excel in being outside it, since the Śruti declares that they produce other fruits without being practised as subsidiaries of the higher devotion. Just as the Avesti ceremony included in the Rājasūya sacrifice excels in itself becoming the principal through connection with other fruits without being performed as a subsidiary of the Rājasūya, or just as again the Brihaspati offering, although it is sometimes the principal, is a subsidiary of the Vajipeya sacrifice, so is it here also, according as the distinction is rendered necessary by the existence or non-existence of sufficient reason for it. Similarly, according to the declaration.

"Through inattentiveness of the performers of some rite, if anything fails in sacrifices,

"Through the remembering of Viṣṇu alone that will be complete, so says the Śruti"

the remembrance of Viṣṇu (for example) can be practised as an occasional subsidiary of all acts, hence it is a subsidiary by nature. And this subsidiary character is not opposed to its being the principal in relation to the fruit of heaven, etc. (which it is also competent to produce) —18

Some special feature of the devotion of the afflicted is now considered

स्मृतिकीर्त्योः कथादेशचर्त्ता प्रायश्चित्तभावात् ॥ २ । २ । १६ ॥

स्मृतिकीर्त्योः Smṛitī kīrtiyoh, of the remembrance of the Lord and the celebration of His names कथादेश Katha Adēḥ, of discourses about Him, etc च Cha, and चर्त्ता Ārttan, in the devotion of the afflicted प्रायश्चित्तभावात् Prāyaschitta bhāvāt, being of the nature of expiation

19. (The inclusion) of the remembrance of the Lord and the celebration of His names and of discourses about Him, etc., in the devotion of the afflicted is on account of their being of the nature of expiation.—74.

The inclusion of the remembrance of the Lord, the celebration of His names, discourses about Him, bowing to Him, etc in the devotion of the afflicted is made, because they are declared to be the causes of the abolition of such and such sins to those suffering the afflictions of hell produced by those sins. For example

"Severe in the case of serious sins, light also in the case of light sins,

"Expiations, O Maitreya, have been declared by Manu and others

"Expiations infinite, whether penances, good works, or the like,

"Whatever they be, superior to them all is the constant remembrance of Kṛiṣṇa" (Viṣṇu Purāṇa, II, 11, 32, 33)

Again

"The celebration of whose names, with devotion, is the excellent counter,

"O Maitreya, of all sins, as fire is of metals." (Viṣṇu Parāṇa, I, vii, 9).

Similarly :

"The observance of all the stages of life, bathing in all holy waters,

"Is not so fruitful, O Santi, as is the discourse about Nārāyaṇa.

"Purified in body have we become by hearing this discourse, from the beginning,

"Whose subject is Nārāyaṇa, which confers merit, and abolishes all sins."

Mahābhārata, Śānti Parvan, Mokṣa Dharma, ccxlv, 13305-13306.

Therefore their inclusion in the devotion of "affliction" is quite right
—19.

भूयस्तामननुष्ठितिरिति चेदाप्रयाणमुपसंहारान्महत्स्वपि ॥

२१२१ २० ॥

भूयसाम् Bhūyasām, of the more severe expiations. अननुष्ठितिः An-anuṣṭ-
hitiḥ, non-performance. इति Iti, thus. चेत् Chet, if. आप्रयाणम् A-prayaṇam, till the
passing away. उपसंहारात् Upasamhārāt, from ending. महत्सु Mahatsu, in the case
of more serious sins. अपि Api, also.

20. If (you say that this would imply) the non-performance of the more severe expiations, (we reply, No), because from their (i.e. of the supposed lighter expiations, i.e. the remembrance of the Lord, etc.) ending at death, they are efficacious in the case of the more serious sins also, or they are included among the more severe expiations also. —75.

You may say, "So be it ; since the opposite would be contrary to reason, it is proper to hold that the above declarations must have reference to very light sins only ; otherwise all those expiations which involved considerable hardship in their performance would not be performed and would so far have become unauthoritative." We reply that such is not the case ; since in the acts included in the devotion of the afflicted there is also an excess of hardship, inas-
much as the Smṛiti enjoins their (continuance till and) conclusion at death. For example:

"Therefore, day and night, remembering Viṣṇu, a man, O Muni,

"Does not go to hell, being purified and having all his sins destroyed."

(Viṣṇu Parāṇa, II, vi, 29).

According to this declaration the conclusion of the practice of the means (i.e. remembering the Lord, etc.) is to take place at death in unbroken continuity with its commencement, since the commencement and the conclusion must have the same sense (and therefore as no particular time is fixed in the above text for the commencement of the practice, so no particular time can be fixed for its conclusion). Such is the import. Nor is any time specified for

the commencement, whereby, from the contradiction to that, the conclusion could have a different sense also (and refer to any particular time). And thus, as all are alike in point of hardship, unauthoritativeness in the shape of non-performance does not, as supposed, attach to the other expiations.

"At morning, at night, so at sunset, noon, etc., remembering" (Viṣṇu Purāṇa, II, vi, 35) which divides the practice of the means into certain periods, is nothing but a repetition (anuvāda*). Nor again does this belong to a section of the Smṛiti dealing with one who is repentant as its subject-matter. Since the (preceding) declaration :

"Sin having been committed, in whomsoever man repentance arises

"His best expiation is the one remembrance of Hari."

Viṣṇu Purāṇa, II, vi, 34.

also is a repetition (anuvāda) of that repentance which is a subsidiary of all expiations, the declaration contains a repetition also of that "one" expiation which is independent of the other expiations and which logically follows from the context. Otherwise, the sentences would be different, and would have each a specified subject-matter of its own**. Therefore, the preceding declarations (Viṣṇu Purāṇa, II, vi, 32, 33, etc.) are not arthavādas or recommendations, inasmuch as they are comprehended within the reference of the relative pronoun 'which' and are accordingly repetitions (anuvāda) of the several injunctions to which they are respectively appropriate. Hence it is that elsewhere also the continuity of the practice of the means has been declared by such declarations as :

"The emissaries, (of Yama), their staves and fetters, nor Yama, nor again the torments of hell,

"Have power against him whose soul is always dependent on Keśava.

"The names of the discus-armed let him celebrate at all times, in all places ;

"No impurity belongs to him, as He is the purifier."

Viṣṇu Purāṇa, III, vii, 34, 35.—20.

लघ्वपि भक्ताधिकारे महत्क्षेपकमपरसर्वहानात् ॥ २।२।२१ ॥

laghu, a little, trifling अपि Api, even. भक्ताधिकारे Bhakta-adhikāre,

* "The arthavāda is properly a persuasive enforcement of a previous injunction ; it gives the purpose of the injunction, and illustrates its power by positive or negative examples. Thus there is an arthavāda for the *Sarasvatī* sacrifice (Tandya Br. xvi, 7, 8). "Verily by the *Sarasvatī* the gods conquered all, it is for the attainment of all, for the conquest of all ; by this a man, attains all, conquers all." The *anuvāda* is the reiteration or re-enunciation of an injunction. It may be with further details, but without dwelling on the purpose of the injunction itself. Thus, after the injunction 'he is to offer the *agnihotra*,' we have an *anuvāda* 'he offers it with curds' (this is a *gunanuvāda*), or, again, we have an injunction 'let him who desires prosperity offer a white goat to Vayu' followed by the *anuvāda* 'the wind (Vayu) is the swiftest of gods' (Taitt. Samb. III 6, 8), this is a *śatruyathānuvāda*." — Cowell.

** "It is the first part clearly declares what had been already enjoined (i.e. that repentance is necessary in every expiation), and it is therefore an *anuvāda*; and the second part must also be an *anuvāda*, unless we are to suppose that the two parts of the sentence (although connected by *yet* and *and*) are different, the one being an *anuvāda* or simple reiteration and the other an *arthavāda*." — Cowell.

in the case of the devotees, where devotees are concerned. महत्कृपकम् Mahat-kṛepakam, destructive of great sins. अपरमर्घदानात् Aparā-sarva-hānāt, from the abolition of everything else.

21. Even though it is trifling, it is sufficient to overthrow great sins, where devotees are concerned, since there is therefrom the abolition of all other expiations.—76.

Even though trifling, the remembrance of the Lord, the celebration His names, etc., (practised) for once only, become the overthrowers, i. e., the destroyers, of even great sins; since thence there is the cognition of the abolition characterised as abandonment of all the other expiations, where the devotees are concerned. Such is the meaning. As it has been sung:

"Abandoning all duties, fly to Me as thy one refuge;

"I will deliver thee from all sins, grieve not". (Gītā, xviii, 66).

For here the meaning is not that the flying to the Lord is to be preceded by the abandonment of acts which are 'optional' * and in which one may engage from desire; because, as there is no sin in the abandonment of 'optional' acts, what is to be removed by the Lord? Now, if you say that there may be a different sin which is to be destroyed; we demur, as the supposition would entail that the abandonment of 'optional' acts would have the object called adriṣṭa (demerit, lit. unseen) as its fruit (whereas the very nature of an 'optional' act is that it is such as one need not perform unless one desires the particular fruit which it is to produce; so that the fruit of such an act cannot be adriṣṭa (lit. unseen, merit) but is always one which is previously known.

Nor is its meaning that the flying to the Lord is to be preceded by the abandonment of even 'daily' and 'occasional' acts; for, if there is any positive injunction in favour of their abandonment, no sin accrues therefrom; what is to be removed? Now, if you say that there is no such injunction; we reply, Do not say so, as the very declaration of the Gītā and the like contains such an injunction, and consequently the act, (i. e., abandonment) so enjoined cannot produce any sin.

If you say that after describing the sannyāsin (ascetic) by anuvāda by the phrase "abandoning all duties", the declaration of the Gītā has reference to him as its object; we reply, No, for, the Smṛiti lays down expiations, etc., for the sannyāsins, such as that in the case of their breaking the vow by connection with women, etc., and as consequently there would arise the possibility of the alternative performance of the remembrance of the Lord and the other subsidiaries of devotion, or of the expiations, etc., prescribed, there would also arise the possibility of the non-performance of the more severe expiations as you feared

* "Ceremonial works are of three kinds, 'constant', 'occasional', and 'voluntary'. The 'constant' are those continually enjoined through a Brahman's (i.e. a twice-born's) life, as the daily and fortnightly offerings; the 'occasional' are enjoined on certain occasions, as recovery from sickness, an eclipse, etc., the 'voluntary' are directed to some special end, as 'let him who desires heaven offer the jyotiṣṭoma'. It is generally held that the first two are positive duties and cannot be omitted without sin; but their performance does not produce bondage by causing merit in the offerer. The 'voluntary' offerings necessitate a future reward, and as they thus produce bondage, they should be avoided by the devotees. Sāṅdilya, however, holds that even 'constant' and 'occasional' works, as well as 'voluntary', produce 'merit', and so tend to cause bondage, unless they are surrendered in faith to, I aware".—Cowell on apurism 54.

before (vide aphorism 75) Nor can this defect be avoided by assuming the unbroken continuity of the practice of the acts of remembrance, etc., because even a trifling practice (e.g. one remembrance) is capable of destroying great sins (in this case also) according to such declarations as

"Even though filled with a great sin, if he meditates on Viṣṇu for the twinkling of an eye,

"The ascetic becomes again the purifier even of those who purify the company in which they dwell" (Cowell)

Moreover, by reason of its being nowhere near (in the context) the stage of life called *sannyāsa* or renunciation of the world, ought not to enter the mind at all (in the present discussion) Therefore, just as in the world when one says to another "Leaving all" others have faith in me, I will destroy all your troubles, the abandonment of all other means of destroying troubles is understood, so from the declaration itself quoted above the abandonment of other means of destroying internal sins is understood

Although this declaration which to a certain extent enjoins *sannyāsa* or the renunciation of the world is read in the same chapter, the chapter as a whole has not *sannyāsa* as its subject-matter, because the general subject (*prakaraṇa*) and the context (*sannidhāna*) are of superior force in determining the sense Moreover, in this chapter, by such passages as

"The surrender of optional acts the seers know to be *sannyāsa*"

ĠITĀ, XVIII, 2

it is the abandonment of optional acts that has been declared and not the stage or order of life called *sannyāsa* Likewise the single remembrance, etc., have as their only object of reference that person who, along with the resolution to abandon all other expiations, desires to pass over affliction solely by means of the Lord's names, etc

And thus these various objections cannot also simultaneously apply to us, as they relate to different subject-matters

Nor again can there be non performance of those expiations which involve considerable hardships through any fear of pain, because abandonment like that is to be avoided according to

"Whatever not a man abandons, through fear of bodily pain, for the sole reason that it is painful,

"Having made "abandonment of passion," he does not get the fruit of abandonment." (ĠITĀ, XVII, 8)

Such texts as

"The very terrible sin of men in the Kali age which gives them the pain of hell,

"At once gets dissolved when once He is remembered".

Viṣṇu Purāṇa, VI, vii, 10

are directed to the remembrance of the Lord as their subject-matter

Similarly, the reference to devotion as the subject-matter is made manifest by,

" Even if a man of very wicked life worships Me, worshipping none else,

" He is certainly to be esteemed virtuous, for he has resolved aright.

" Speedily he becomes of virtuous soul, he attains eternal peace ;

" Be assured, O son of Kuntī, My devotee never perishes ",

Gītā, ix, 30, 31.

and so also by such texts as :

" The inhabitants of hell cried out " O Kṛiṣṇa ". " O Narasiṃha ";

" Thus was Viṣṇu celebrated by those in hell with devotion ;

" All the infernal tortures of those great-souled ones were destroyed. "

Nṛsiṃha Purāṇa, viii, 28, 29.

Here it is perceived that the celebration consisted in the mere pronunciation of the names ; but not that by a word in the first case-ending, ('celebrated') " etc.," (e. g. remembrance, worship and the rest) is as a rule implied.—21.

तत्स्थानत्वादनन्यधर्मः खले घालीवत् ॥ २१२॥ २२ ॥

तत्स्थानत्वात् Tat-sthāna-tvāt, from standing in its place. अनन्यधर्मः An-anya-dharmah, not requiring the characteristics of the others. खले Khale, in a thrashing floor. घालीवत् Vālī-vat, like the post.

22. Because it stands in their place, it does not require their characteristics, just like the post in a thrashing floor.—77.

In such declarations as " His best expiation is the one remembrance of Hari " (Viṣṇu Purāṇa, II, vi, 34), the characteristics of the other expiations are, however, not to be understood by extending the application of the name 'expiation'; because it stands in the place of expiation, i. e., because it is enjoined in the place of expiation. Such is the meaning. Just as, in the injunction, " The post in a thrashing floor is the sacrificial post, " (Āśvalāyana Śrauta Sūtra, IX, vii), there is the injunction for the use of the post in a thrashing floor as serving the purpose of the sacrificial post in tying up the animal, and there is no suggestion that the post in the thrashing floor to be so used should possess the characteristics of a sacrificial post, e. g. octagonal shape, etc ; so here the characteristics of an expiation such as the cutting of nails, hair, etc. do not make their appearance.

Nor is it to be said that the celebration of His names, etc. also are really expiations, as they are the causes of the destruction of sin. For it is to be considered that the word, expiation, is applicable in its primary sense to that which is of the form of penance, and that elsewhere it applies in a secondary sense,—according to the declaration :

" Prāyaś is said to be a name for penance, chitta is said to be certainty ;

" It is recollected that prāyaśchitta (expiation) is an act connected with penance and certainty " (Angiras Smṛiti).—22

Now, as the subsidiaries are invariably present in the province of the principal, the province thereof is considered.

आतिन्द्योन्यधिक्रियते पारम्पर्यात् सामान्यवत् ॥ २ । २ । २३ ॥

आतिन्द्योनि *Â nindya yoni*, down to the lowest born अधिक्रियते *Adhikriyate*, are included in, or are entitled to enter, the province of the higher devotion पारम्पर्यात् *Pâraparyât*, at second hand from one another सामान्यवत् *Sâmānya vat*, like universal knowledge

23 (The province of the higher devotion) extends even to the lowest born, from one to another, like universal knowledge — 78

All including the blameworthy Chandāla and other castes are entitled to the practice of devotion since there is no disjunction in the universal desire to avoid the afflictions of worldly existence. Now, if you ask, how are those outside the three castes entitled to the practice of devotion when they are not entitled to the study of the Veda?, to this the author replies "from one to another. According to the principle laid down in 'Dharma or duty is the object the characteristic of which is instigation' (*Purā Mīmamsā Sūtra* I, 1, 2) and in 'Because Brahman is to be known only through scriptures,' (*Vedānta Sūtra*, I, 1, 3), a transcendental object is to be known through the *S'ruti* alone, this we do not dispute. But in the case of women, *Sûdras*, etc., by means of *itihâsas purānas* etc., and in the case of the *Chandālas*, etc., by the succession of instruction, in accordance with the *Smṛiti* and usage of the excellent, knowledge also becomes really rooted in the *S'ruti* just as is their knowledge of such universal truths as the duty of not injuring any living being etc., as otherwise it would follow that this universal knowledge would not be found in them — 23

अतोह्यविपक्वभावानामपि तल्लोके ॥ २ । २ । २४ ॥

अतः *Atah* hence हि *Hi*, verily अविपक्वभावानाम् *A vipakva bhāvanam*, of those of unperfected devotion. अपि *Api* even तल्लोके *Tat-loke* in His world

24 Hence verily in His world (is the practice of devotion), even by those whose devotion has not been perfected — 79

Since it is the province of all, therefore verily is recollected the performance of the means of the higher devotion in the world of the Lord, *i.e.*, in the *Śveta dvīpa*, by those whose higher devotion did not reach the state of perfection in this world. As for example opening with the words

"To the north of the ocean of milk lies the *Śveta-dvīpa* of great splendour

"There intent on *Nārāyaṇa* live men bright as the moon.

"They are attached undividedly, and devoted to *Purnottama* "

Mahābhārata, *Mokṣa Dharma*, *Nārāyaṇiya*,
ccccxxviii, 12778 12779

their practice of the means of the higher devotion is revealed in such passages

- "Then those men all together quickly ran up,
 "Folding their hands, full of joy, shouting salutation only;
 "Then I heard a great shout as they were discoursing together,
 "Lo: offering is presented to that God by those men"

Ibidem, cccxxviii, 12791, 12792.

It is clear therefore that the province of the higher devotion extends everywhere. Hence it has been aphorised. "The meditation on Brahman, according to the opinion of Bâdarâyaṇa, must be admitted with regard to those also, who are above men, in the scale of evolution; because of its possibility with regard to them also (for they also have an organised body)" (Vedânta Sûtra, I, iii, 26).—24

Now, you may ask, why is not in His world the practice of the means of the higher devotion by those also whose devotion has attained a state of perfection? With this as an introduction, it is declared:

क्रमैकगत्युपपत्तेस्तु ॥ २ । २ । २५ ॥

क्रमैकगत्युपपत्तेः Krama-eka-gati-upapattēh, from the proof of the successive and single stages or states. तु Tu, but.

25. But (there is not in His world the practice of the means of the higher devotion also by those whose devotion has attained the state of perfection), because there is proof of successive steps and of a single step.—80.

And the word 'but' is for the purpose of pointing to the doubt which has arisen.

A description of successive steps is revealed in the same Nârâyaṇīya (the section relating to the worship of Nârâyaṇa): where, commencing with the words "Those who are exceedingly sinless in the world, devoid of virtue and vice" (Mahâbhârata, Śânti Parvan, cccxvi, 13383), and after describing the progress, by the door of the solar orb, successively into the bodies of Aniruddha, Pradyumna, and Saṃkarṣaṇa, it is declared:

"Whose minds are at rest in contemplation, who are self-restrained, whose senses are under control,

"Who serve with undivided devotion, they enter Vâsudeva."

Ibidem, cccxvi, 13499.

Similarly, it is declared afterwards:

"But whose merits and demerits have been consumed as fuel, in the world, who are devoid of virtue and vice,

"Their progress is, as defined by you, successively from one to another.

"It is in the fourth stage that they attain the highest state.

"Surely this religion of single-aimed devotion is the highest, and is dear to Nârâyaṇa,

"Which enables men to attain the immutable Hari, without passing by the three (antecedent) stages."

Ibidem, cccl, 13548-13550.

This declaration of a single step is rightly established as having for its object of reference the devotion which has been perfected; as otherwise there would be contradiction between the two declarations. Therefore, the attainment of those respective worlds has reference to those whose devotion has not been perfected.—25.

उत्क्रान्तिस्मृतिवाक्यशेषाच्च ॥ २ । २ । २६ ॥

उत्क्रान्तिस्मृतिवाक्यशेषाच्च Utkrānti-smṛiti-vākya-śeṣāt, from the conclusion of the declaration with departure and remembrance. च Cha, and.

26. (This distinction between perfect and imperfect devotion is proved) also from the conclusion of the declaration with 'remembrance' at the time of the Jīva's journey upwards.—81.

In regard to the journey upwards, commencing with "endowed with devotion and the power of yoga," (Gītā viii, 10), it is declared :

"Reciting the single-syllabled Brahman, Aum; remembering Me,

"Who goes forth, abandoning the body, he attains the highest state."
(Gītā, viii, 13).

And therein is the conclusion of the declaration.

The successive progress is thus declared :

"Fire, light, day, bright fortnight, six months of the sun's northern journey,

"Going forth through these, men who know Brahman, reach Brahman,"
(Gītā, viii, 24).

Similarly, where the conclusion of the declaration is :

"All worlds up to the sphere of Brahṁā, O Arjuna, are of a recurring nature ;

"But after coming near Me, O son of Kuntī, there is no re-birth,"

Gītā, viii, 16.

there from the introduction with the 'worlds' and also by the force of the word, 'upa,' 'near,' in "after coming near Me," the attainment of the worlds near to Him is rightly held to be only for those whose devotion has not been perfected. For him whose devotion has reached the state of perfection, even the going to His world as the fruit is not appropriate; because the fruit of such devotion is imperishable, and also because it is revealed that in His world there is the non-performance of the means. Moreover, if you were to say that from that world itself a gradual mukti would be secured to him whose devotion is imperfect, it would entail the futility of the injunction (in Gītā, viii, 13) about remembrance at the time of the Jīva's departure. Nor is thereby (i.e. by that injunction) the addition of the higher devotion implied; because there is positive knowledge that the higher devotion is the means of mukti independently of other means; namely :

"That supreme Pāruṣa, O Pārtha, is to be attained by devotion independently of any other." (Gītā, viii, 22).

Therefore, even in His world there is the province of devotion. But in the land of the Bharatis (India) there is the only field for the production of meritorious works, according to the declaration :

“Certainly in no other field are works enjoined to mortals.”

Viṣṇu Purāṇa, II, iii, 5.

But it has been declared before that devotion is not essentially a meritorious work (and is therefore independent of country). If you say that in other fields the subsidiaries of the higher devotion will not be available; we reply, No, because the principal itself being available, the subsidiaries are available, just like the subsidiary (fire) of the sacrifice of a Nisāda king. Of the S'ūdras, etc., on the other hand, the forbearance is from works arising out of Vedic mantras, but not from the means of devotion such as remembrance, celebration, etc. When by this much only their eligibility into the province of devotion is fulfilled, it is not right to suppose the application of learning as a preliminary condition.—26.

Let then, you may say, even the great sinners be entitled to the higher devotion itself and also to the study of the Veda, etc. which are the subsidiaries of the means subsidiary to the higher devotion. To this the author replies :

महापातकिनां तवोर्तौ ॥ २ । २ । २७ ॥

महापातकिनां Mahāpātakinām, of the great sinners. तु Tu, but. वर्तौ Ūrtau, in the devotion of the afflicted.

27. But of the great sinners (the province lies) in the devotion of affliction.—82.

And of those who are addicted to sins which are the causes of fall, the province lies only in the devotion of affliction, as an expiation, and not elsewhere; because the destruction of those sins is of more importance than all else, according to the texts such as “Enjoying, one would increase sins.” But on the removal of those sins their competence for the higher devotion is of course established.—27.

Now the consideration of the single-aimed (perfect) devotion may give rise to the doubt whether all religion is different from the higher devotion. The author dispels this demon of a doubt :

सैकान्तभावो गीतार्थप्रत्यभिज्ञानात् ॥ २ । २ । २८ ॥

सै SA, it, the higher devotion. सैकान्तभावः Eka-anta-bhāvaḥ. single-aimed state or devotion. गीतार्थप्रत्यभिज्ञानात् Gitā-ārtha-pratyabhijñānāt, from recognition as the meaning of the Gitā.

28. The higher devotion is the single-aimed devotion, as this is recognised to be the meaning of the Gitā.—83.

‘It’ i.e. the higher devotion, it is that is called ekāntabhāva or the single-aimed devotion, and nothing else; why? because it is revealed that this is recognised as being the meaning of the Gitā. For example, in the Nārāyaṇya itself there is the question :

"Those Brâhmanas who, thoroughly observant of religious practices, the Vedas with the Upanisats,

"Read according to rules, and those also who are on the path of the ascetics;

"Superior to theirs I know the destination of the single-aimed men

"By whom has this religion been declared, by a god or by a seer?"
(Mahâbhârata, S'ânti Parvan, Moksa Dharma, ccel, 13551, 52)

to which the answer is

"When met in battle array the troops of the Kuru and Pândya hosts,

"This was sung (gitâ) by the Lord himself to Arjuna depressed in mind".

Ibid 13554

It is clear therefore that the state of having a single aim is the higher devotion—28

Now, you may say, let the secondary forms of devotion also directly produce mukti, what harm is there in such an assumption? To this the author replies

परं कृत्वैव सर्वेषां तथाह्वाह ॥ २ । २ । २६ ॥

परं Parâm, the higher कृत्वा Kṛtvâ, producing एव Eva, only सर्वेषां Sarveṣâm, of all. तथा Tathâ, so हि Hi, for आह Aha, declares

29 Only by producing the higher (devotion) (is the contribution) of all (towards mukti), for so He declares—84

Only by producing the higher devotion is the contribution of all towards mukti. For so the Lord declares, adding at the same time the reason:

"Whoever shall declare this exceeding mystery to those who are devoted to Me,

"Having produced the higher devotion to Me, he will without doubt attain to Me alone" (Gitâ, xviii, 68)

Here if you were to hold the meaning to be nothing but this that the fruit of instructing that religion is also the attainment of the state of Brahman, then what would be the object of the declaration "having produced the higher

devotion to Me"? seeing that the higher devotion is revealed by the Bruti as being the means of mukti. For the same reason, in the case of Uparichara Vasu, by the words "His own kingdom, wealth, etc" (vide aphorism 44, commentary) has been exhibited the mark of devotion in the form of affection for the Supreme Lord, because such regard cannot have a purpose of its own (but must serve the purpose of something higher than itself). Therefore the intention is inferred that the contribution which all those means that have been revealed as being the cause of mukti, make towards mukti is by the production of the higher devotion. Nor could these means produce both (i.e., the higher devotion and also mukti) because being acts, they cannot produce mukti. And so also the declaration comes to have reference to an object which is visible (i.e., the higher devotion and not to an object which is invisible i.e., mukti)—29

Here ends the second lecture of the second chapter in the Commentary on the One Hundred Aphorisms of S'ânandya composed by the most learned teacher Svapnastara.

Here ends the chapter also

Chapter III : Lecture i.

Since the excellence of devotion depends on the excellence of the object of worship, and since the devotee attains to His state, the object of worship is here described.

भजनीयेनाद्वितीयमिदं कृत्स्नस्य तत्स्वरूपत्वात् ॥ ३।१।१ ॥

भजनीयेन Bhajaniyena, by the object of worship. अद्वितीयम् A-dvitiyam, un-seconded. इदं Idam, it, the creation, the object of knowledge. कृत्स्नस्य Kṛtsna-sya, of the whole तत्स्वरूपत्वात् Tat-svarūpa-tvāt, from being that the essential form of which is that, i. e., the object of worship.

1. The object of knowledge is not seconded by the object of worship, because it has this as its essential form.—85.

The proof or existence of the object to be known is dependent on knowledge; this is the conclusion of all systems (tantra) of self-culture. Knowledge is existence. Existence is not a jāti or genus (as the Nyāya-Vaiśeṣikas hold), because there can be no genus in a genus, etc., (whereas existence pervades all generic as well as specific principles). Even if genus could exist in genus, there can be no supposition of the desired relation (of Samavāya or 'combination'), in view of the fault of redundancy. Therefore, knowledge is the Supreme Brahman which by itself pervades everywhere. In every visible object there is non-difference from it; while the difference of the visible objects is in so far as they are other than existent. If you say that there would then be such intuitions as "A jar is knowledge," just as there is the intuition "A jar is existent," we reply that this will depend on whether the idea of its essential form is or is not present, since a jar does not present itself to the senses as being real (but as having a transitory existence only). If you say that Brahman possesses knowledge, desire, and effort of will and that these are the causes of the material cause of creation; we reply that there is great simplicity in the supposition that they are causes along with and in so far as they co-exist with the material cause. And this Brahman, co-existing with the material cause (i. e., māyā), is verily not a substratum of qualities,* as such a supposition is redundant. The supposition of its being the knower, etc., is caused by the upādhis or external circumstances, as in the case of time (the division of which into moments, hours, days, nights, etc., is due to external circumstances).—1.

तच्छक्तिर्माया जडसामान्यात् ॥ ३।१।२ ॥

तच्छक्तिः Tat-śaktiḥ, its power. माया Māyā, māyā, ignorance, limitation जडसामान्यात् Jada-sāmānyāt, from its being the summum genus of all insensate things.

2. Its power is māyā, from its being the summum genus, of all insensate things —86.

* "He is not the possessor of knowledge, a desire to create, and will as the Nyaya would maintain; he is himself pure knowledge."—Cowell.

* Its : *ī*, of Brahman, the power of lordliness is sung as *māyā*
 "Verily this My *māyā* divine, constituted by the three *gunas*, is difficult
 to pass beyond

"Who take refuge in Me alone, they cross over this *Māyā*"
 (Gītā, vii, 14)

"With Me as the superintendent *Prakṛiti* brings forth things movable
 and immovable.

"Through My superintendence, O son of Kuntī, the world appears and
 disappears" (Gītā, ix, 10)

Its power is called *māyā*, from the variety of its effects, and not from
 their unreality, since the *Sruti* revealing the existence of Brahman is for the
 purpose of establishing the existence of the effect i. e., the world. It is not
 proper to hold that they are unreal, also because their unreality would entail
 the unreality of their cause (i. e., *māyā*). If you say that the being unreal
 consists in being liable to be opposed by the knowledge of the principles (so
 that only the principles are real, and their products are unreal) we reply, No,
 their unreality itself being unreal, (as some of you Vedantins hold), their
 reality is only more firmly established,* on the other hand, if you say that
 their (apparent) unreality is real then the reality of visible objects is obtained.
 And (further) since there can be no manifestation of what is unreal, reality
 must always belong to objects which are to be manifested (by Brahman).
 What is called the manifestation of a snake etc., in a piece of rope that is
 nothing but a mistake (lit the manifestation of one thing as another), since
 this mistake is contradicted or is not contradicted by the existence or non-
 existence of the other thing.

That *māyā* is the summum genus of all insensate things, this genus is
 capable of being known and is really eternal, otherwise there would be no
 regularity or uniformity (i. e., the thing to be known would be both existent
 and non-existent). Hence follows the eternity of the intelligent and the
 non intelligent — 2

व्यापकत्वाद् व्याप्यानाम् ॥ ३ । १ । ३ ॥

व्यापकत्वात् *Vyāpaka tvāt*, from the pervadingness व्याप्यानाम् *Vyāpyā-*
nām, of the pervaded

3 From the pervadingness of the pervaded (proceeds crea-
 tion).—87.

Similarly, from the pervading or general principles is the production of
 the pervaded or special principles, for the general principles are regarded
 as being the material causes of the special principles through identity with
 them, and by no means by the relation called *samavāya* or intimate relation or
 combination, as in that case there would be redundancy in the consequent
 supposition first of a difference and next of a relation between two different

* One of the cardinal tenets of the Vedānta is that the ignorance which we see the world
 is itself false as being imagined by ignorance, but if so the falsity of a falsity is truth as witness
 into witness gives plus — Cowell.

things; i. e. the cause and the effect. So too (on our theory of identity) is the convention or explanation of words simpler on the maxim of 'taking by the horn' (i. e. the maxim that in controlling an unruly ox or the like you should first somehow manage to take it by one horn, and then bring it under complete control by seizing it by the other horn in such texts as "uktha is Brahman," etc.) By existence in all effects is the (material and not the efficient) causality of the Supreme Lord; for the efficient or instrumental causality belongs to His Intelligence from its penetrating all objects which are to be known. But since it belongs to intelligence (buddhi) which is to be illumined by the Witness (the soul) not to be known by a function of itself, the instrumental causality will be possible in the case of intelligence which is capable of being known by itself, although the character of the principle properly called intelligence (i. e. the character of not being known by itself) is absent from it.

Having slept when the Lord awakes after a cosmic dissolution, at first there is the production of intelligence; having contemplated (by intelligence) the relations of cause and effect, etc., He, the Lord, creates. Although intelligence has (then) no object of its own, still from being the proximate condition of consciousness, like the oil, etc. in the lamp, it possesses manifestation in a particular manner. Then takes place the production of ahaṁkāra or egoism from the resolution "I will make," as appears from declarations in the Śruti and Smṛiti such as "He resolved, 'I shall be many'" (Chhândogya Upaniṣat, VI, 2). Since ahaṁkāra penetrates the transformations of buddhi such as desire, etc., it too is a single (original) principle. But in this as a principle resides buddhi, since buddhi is of a more general character. 'I am the lord, being produced by an effort of will,'—such is ahaṁkāra; because it is produced by an effort of will and because it is constantly determined by this. Ahaṁkāra also is (in turn) therefore the cause of the subtle elements, the gross elements, the senses, etc. Among these again it is the general principles called the 'forms' of sound, touch, form, taste, and smell that are in turn the causes of the gross elements in which sound, etc. reside. If you say that in that case there should be the apprehension of all the principles everywhere; we reply that their apprehension takes place in the same way as does the apprehension of the genus in the apprehension of the individual transformations belonging to the genus. Such is the successive interpenetration of the general principles in the special ones; and it is thus clear that all the principles beginning with Brahman are the material causes of a jar, for example. Nor is it proper to say that although the principles are the immediate antecedents of the effect, i. e., creation, since there can be no creation without action, therefore action is the cause and not the principles; because material causality depends on the identity of the cause and effect; but if the principles were not the causes then creation would follow the rule of non-identity of cause and effect. Moreover, since the causal principles are thus the means of mukti, there is the creation of the intelligence, etc., of the living beings, not identically with one another, but separately for each individual. Since there is no buddhi anywhere which can take or has taken cognizance of a cosmic dissolution, etc. from the start of creation in

the beginning of a cosmic cycle, during deep sleep there is a dissolution of the Jivas, intelligences ; in mukti this dissolution is without end —3.

Now, it is not right to hold with the non-deistic Sāṅkhyas that creation proceeds from the principle, intelligence, because of succession and because of absence of proof. To this effect is declared the aphorism

न प्राणिबुद्धिभ्योऽसम्भवात् ॥ ३ । १ । ४ ॥

न Na, not. प्राणिबुद्धिभ्यः Prāṇi-buddhi-bhyah, from the intelligences of living beings. असम्भवात् A-sambhavāt, from impossibility.

4 (Creation proceeds) not from the intelligences of the living beings because this is impossible —28

The successive creation of gods, seers, etc. has been revealed in the Śruti. From whose intelligence will be produced this creation of the gross elements ? It follows therefore that there is the Lord endowed with intelligence—4.

निर्मायोच्चावचं श्रुतीश्च निर्मिमीते पितृवत् ॥ ३ । १ । ५ ॥

निर्माय Nirmāya, having created उच्चावच Uchcha-avacham, high and low. श्रुती Śrutih, śrūtis, the Vedas. च Cha. also. निर्मिमीते Nirmimīte, creates, पितृवत् Pitrī-vat, like a father.

6. Having created high and low, He also creates the Vedas, like a father—29.

Having created beings high and low according to their merits and demerits, He creates the Vedas through His desire for their good. Just as a father, having begotten sons, also by teachings makes known to them what was not known to them, viz., the attainment of good and the avoidance of evil, so also does He, the Lord —5.

मिश्रोपदेशाच्चेति चेन्न स्वल्पत्वात् ॥ ३ । १ । ६ ॥

मिश्रोपदेशात् Misra-upadesāt, from mixed instruction. न Na, not. इति Iti, thus. चेत्-Chet, if. न Na, no. स्वल्पत्वात् Su-alpa-tvat, from the extreme smallness.

6. (If you say that) since the instructions are of a mixed character, (He is) not (like a father), we reply, No, because the fruit of the mixed instruction is altogether insignificant.—90

Now, if you say that this Lord is not really benevolent like a father, because His instructions about sacrifices are mixed with acts of injury to living beings which are the means of producing sin ; we reply, No, for, since in comparison with the happiness, etc. which are the fruit of the principal portion of the sacrifice, the fruit of the injury involved in the subsidiary is insignificant, the enjoiner of this is not on this account other than benevolent. But, you may say, since injury as the subsidiary of the sacrifice has the same fruit as that of the principal (i. e., the sacrifice), it does not fall within the scope

of the general prohibition against injury; otherwise the two injunctions, viz., to do injury in special sacrifices and to abstain from doing injury generally, would be in the nature of alternatives and thereby give to the performer the option of doing or of not doing; therefore, the general prohibition should be held to apply where there is no special injunction, as in the case of *āhavanīya* (where the general rule is suspended by the special rule which is only an ancillary part of the *upanayana*, see *Jaiminiya-nyāya-māla-vistara*, VI, viii, 2). To this we reply that the non-opposition between the two injunctions consists in this only that injury as a subsidiary is the cause of *apūrva* (or evil desert which ripens into activity afterwards) and that injury in general is the cause of sin.

7. The fruit comes from Him, says Bâdarâyaṇa, because it is seen (to be so in common life).—91.

As it is seen that the fruits of actions come from the pleasure and displeasure of the king, etc for whom the actions are performed, so it is from this Brahman that, says the lord Bâdarâyaṇa, the fruit of prescribed works comes (see the Vedânta Sûtra I, i, 2).

The fruit does not accrue to the performer, because it is seen that the fruit of the ceremonies performed by a father after the birth of a son, accrues to the son. Now, if you say that the enjoyment of the fruit accrues to the enjoyer, it is to be considered who the enjoyer exactly is to whom the enjoyment accrues; for if the two terms (i.e. enjoyer and enjoyment) were thus wholly dependent on each other for their significance, there would arise the fault of 'mutual dependence' or arguing in a circle. Therefore, since it is seen to be so in common life, the attainment of the fruit, good or evil, is from the pleasure and displeasure of the Supreme Lord, and it will accrue to the subject for whom the fruit is intended by Him. Nor again need the accrual of the attainment of the fruit to the subject for whom it is intended entail the supposition of a fresh act producing an additional apûrva; if it were not so, an apûrva would be entailed also in the case of the service, etc. rendered to the king. Hence it is that works are revealed in the S'ruti only as giving pleasure to the Lord (and not as producing an apûrva). Thus:

"But who follow out this ambrosial religion in the manner declared,

"Full of faith, intent on Me, those devotees are exceedingly dear to Me."

(Gîtâ, xii, 20)

In spite of the existence of pleasure and displeasure in Him, it does not belong to the Lord to be a saṃsâri, i.e. one who undergoes the revolutions of births and deaths and experiences of the fruits of works; for He is all that exists; He is above all pain, and He is eternally free.—7

व्युत्क्रमादप्ययस्तथा दृष्टम् ॥ ३११८॥

व्युत्क्रमात् Vyutkramât, from regression, in the reverse order. अप्ययः Api-ayah, going away, dissolution. तथा Tathâ, similarly, so. दृष्टम् Dṛiṣṭam, seen.

8. Dissolution is through resilience, for so is it seen (to be in ordinary life).—92.

Dissolution is held to be through the resilience of the special principles into the general ones; because it is seen that the dissolution of a jar and like special forms is through their resolution into the general form of earth.—8.

Herë ends the first lecture of the third chapter in the Commentary on the *One Hundred Aphorisms* of S'ânḍilya composed by the most learned teacher Svapneśyara.

2. If (you say that the souls should be) distinct, (we reply) No, because (then the souls as) self-manifesting (would have) no connection with the other.—94.

If you say that the Jivas must be 'distinct'; *i.e.* absolutely different from one another, and must by their very nature manifest themselves, because otherwise there could be no such rule that such a soul was released and such a soul was bound, we reply, No, for although it might be possible for the non-deistic Sāṃkhyas to somehow maintain this view, it is impossible for the deistic Sāṃkhyas to do so. How so? Because, by their being of the nature of light, as supposed by you, they would reveal themselves by their own light, and would thus lack the connection with the 'other' *i.e.* the Supreme Lord, defined as that of the seer and the object to be seen, as they would not require to be illumined by Him, just as lamps, etc., are not illumined by the sun. So that it would accrue to Brahman not to be the Lord, not to be all-knowing, and to be an object to be known (by the self-manifesting souls). Nor are the souls such as are to be illumined from the outside, as in that case it would follow that they themselves are non-intelligent (according to the maxim that what-ever is illumined by another that is non-intelligent). Nor are they to be illumined by the mutual functions of their intelligences, for their illumination takes place only by the subjugation of *tamas* and not really by the function of the *sattva* present in the internal organ. Nor is illumination possible in the case of a thing which is not suited to illumination, for certainly one lamp is not capable of being illumined by another lamp, even on the removal of the veil (*e.g.* curtain) between them. Thus there is a certain common, though non-essential, attribute between the external and internal lights (*i.e.* the lamp and soul), whereby it appears that the word 'light' is used in a secondary sense in such texts as "Verily this soul (*puruṣa*) is its own light" (*Bṛihat Āraṇyaka Upaniṣat*, IV, iii, 9). Therefore, it is under the characteristic of being the illuminator of the world that the self which is pure consciousness is proved to exist or established; hence there is in this no dependence on anything else. Moreover, incontestable indeed is the proof of the existence of the soul also by the fact of its being the receptacle (of the reflections) of the attributes of mind, *viz.* error and knowledge of the principles; while it is in a secondary sense that the functions of the intelligence are spoken of as being knowledge and pleasure.

"What proof is there that souls are distinct? Only the difference of the principles of intelligence exists

"To account for the different situations of bondage and release

"Where are these in the case of the souls that are eternally free?"—2.

Now, refuting the view that souls which are existences are certainly subject to modifications, and that knowledge, desire, etc., are their attributes, because there are such intuitions as "I know," "I desire," "I am happy," etc., the author declares:

न विकारिणस्तु करणविकारात् ॥ ३१२१ ३॥

न Na, not. विकारिणः Vikāriṇah, subject to modification. तु Tu, but. करणविकारात् Karaṇa-vikārat, from the modification of the instrument.

Chapter III : Lecture ii.

Mukti is described as the Jivas attaining Brahma-hood. The determination of the object of worship is continued in this lecture also by discriminating the nature thereof (i.e. of the Jiva and Brahman). By raising the doubt how the one happens to be the other, the author of the aphorisms declares the fitness of the Jivas for the state of the Lord.

तदैक्यं नानात्वैकत्वमुपाधियोगहानादादित्यवत् ॥ ३।२।१॥

तदैक्यं Tat-aikyam, its unity. नानात्वैकत्वम् Nānā-tva-eka-tvam, manifoldness or oneness. उपाधियोगहानात् Upādhi-yoga-hānāt, through conjunction or disjunction of the proximate condition or adjunct. आदित्यवत् Âditya-vat, like the sun.

1 Its unity (appears as) manifoldness or oneness according to the conjunction or disjunction of the adjunct; as is the case with the sun — 93.

According to:

“All this verily is Brahman, nothing manifold is here”

Chhândogya Upaniṣat, iii, 14.

“Just as the single sun illumines the whole of this world,

“So does, O Bhârata, the owner of the field (soul) illumine the whole of the field (body).” (Gîtâ, xiii, 34).

“Know Me also, O Bhârata, to be the knower of the field in all the fields” (Gîtâ, xiii, 33).

It is unity that is the nature of Brahman or the Self. The intuition of the Self again is bothways, i.e. both as unity and as multiplicity. This intuition caused by the intelligence which is the adjunct of the Jiva is reflected in the soul. And so declares the S'ruti:

“It is seen as one and also as many, like the moon in water.”

“As the one sky is seen under the diversities of white, blue, etc.,

“So by those whose vision is misguided is the self also, though it is one, seen to be as different individuals.”

Viṣṇu Purâṇa, II, xvi, 22.

Then when the intelligence which is the adjunct of the Jiva is destroyed by the higher devotion, the oneness comes out again, and in this there is no contradiction. Just as does the oneness of the sun which is of the nature of light come out on the removal of the mirror, etc, which are the external causes of its reflections, so is it here.—1.

पृथगिति चेन्न परेणासम्बन्धात् प्रकाशानाम् ॥ ३।२।२॥

पृथक् Pṛithak, separate, distinct. इति Iti, thus. चेत् Chet, if. न Na, no. परेण Pareṇa, with the other. असम्बन्धात् A-sambandhât, from want of connection. प्रकाशानाम् Prakâśânâm, of the lights, of the souls as self-manifesting.

2.- If (you say that the souls should be) distinct, (we reply) No, because (then the souls as) self-manifesting (would have) no connection with the other.—94.

If you say that the Jīvas must be 'distinct' i.e. absolutely different from one another, and must by their very nature manifest themselves, because otherwise there could be no such rule that such a soul was released and such a soul was bound, we reply, No, for although it might be possible for the non-deistic Sāṃkhyas to somehow maintain this view, it is impossible for the deistic Sāṃkhyas to do so. How so? Because, by their being of the nature of light, as supposed by you, they would reveal themselves by their own light, and would thus lack the connection with the 'other' i.e. the Supreme Lord, defined as that of the seer and the object to be seen, as they would not require to be illumined by Him, just as lamps, etc., are not illumined by the sun. So that it would accrue to Brahman not to be the Lord, not to be all-knowing, and to be an object to be known (by the self-manifesting souls). Nor are the souls such as are to be illumined from the outside, as in that case it would follow that they themselves are non-intelligent (according to the maxim that whatever is illumined by another that is non-intelligent). Nor are they to be illumined by the mutual functions of their intelligences, for their illumination takes place only by the subjugation of *tamas* and not really by the function of the *sattva* present in the internal organ. Nor is illumination possible in the case of a thing which is not suited to illumination, for certainly one lamp is not capable of being illumined by another lamp, even on the removal of the veil (e.g. curtain) between them. Thus there is a certain common, though non-essential, attribute between the external and internal lights (i.e. the lamp and soul), whereby it appears that the word 'light' is used in a secondary sense in such texts as "Verily this soul (*puruṣa*) is its own light" (Bṛīhat Āraṇyaka Upaniṣat, IV, iii, 9). Therefore, it is under the characteristic of being the illuminator of the world that the self which is pure consciousness is proved to exist or established; hence there is in this no dependence on anything else. Moreover, incontestable indeed is the proof of the existence of the soul also by the fact of its being the receptacle (of the reflections) of the attributes of mind, viz., error and knowledge of the principles; while it is in a secondary sense that the functions of the intelligence are spoken of as being knowledge and pleasure.

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करणविकारात् Karaṇa-vikārāt, from the modification of the instrument.

3. But (the souls are) not subject to modification, because the modification is of the instrument (*i.e.* the internal organ).—95.

The souls do not deserve to be possessed of the modifications of knowledge, etc. Why? Because, since knowledge, etc., are explained as belonging to that which is the instrument of the perception of pleasure, etc., it follows that the souls are not liable to modification. For, thus, in such inferences as "the perception of pleasure must be through an instrument," since the connection of such an instrument exists by the relation of identity (with the effect), pleasure, etc., are not the modifications of the soul. This is established also from the inference that like fairness, etc., pleasure and the like do not belong to the soul but are perceived as reflected in the soul. Similarly, it is by means of identity with its cause (*āhamkāra*) that the mind assumes the character of egoism; there is no such assumption of egoism by the mind when it is dissolved during deep sleep. This is just like the attribution of the nature of time to the *upādhis* or external circumstances which cause the divisions of time. This is enough.—3

Now, in regard to the possible enquiry, how *Brahma-hood* accrues to the *Jīva*, the author declares:—

अनन्यभक्त्या तद्बुद्धिर्बुद्धिलयादत्यन्तम् ॥ ३ । २ । ४ ॥

अनन्यभक्त्या An-anya-bhaktiā, by single-aimed devotion. *तद्बुद्धिः* Tat-buddhiḥ, the knowledge thereof, *i.e.*, of the identity of the *Jīva* with Brahman. *बुद्धिलयात्* Buddhi-layāt, through the dissolution of intelligence. *अत्यन्तम्* Atyantam, absolute, final.

4. Through the final dissolution of intelligence by means of single-aimed devotion, there arises the knowledge of the identity of the *Jīva* with Brahman.—96.

It has been revealed:—

"By single-aimed devotion is to be attained, O Pārtha, that Supreme *Paraṣa*,

"In whom all created things reside, by whom all this is pervaded" (*Gītā*, viii, 22)

Similarly (in the *Nṛsiṃha Purāṇa*, it is recollected):

"When the ancient *Paraṣa* is to be attained by devotion alone, wherefore is not an effort made for *mukti*?"

Therefore the meaning is that *mukti* characterised as the attainment of the bliss of Brahman results when the final dissolution of intelligence takes place by the higher devotion as soon as it arises in the *Jīva*. By intelligence here is meant the adjunct of the *Jīva*, since it has been declared that the principle, Intelligence, belongs to the Lord alone. And thus is indicated the definition of *mukti* in this form that *mukti* is the attainment of the bliss of Brahman co-existing with the antecedent non-existence of the dissolution of his intelligence.

If you say that since the attainment of the bliss of Brahman is a thing accomplished (as all souls are identical in nature with Brahman), it cannot be an object of volition; we reply, No, because it is an object of voluntary pursuit when accompanied with the knowledge that it is such, as in the case of the

village, etc., (the mere existence of which does not prevent their being objects of acquisition for which one makes effort not because they exist but only when they are known to be objects worth acquiring). Otherwise, since such, namely, "This is pleasure, herein is the being pleasure (i.e., the genus of pleasure," is knowledge, and since genus is eternal, the thing (i.e., pleasure) which possessed that genus would also come to be not an object of volition, because desire and effort of will do not possess the distinctions of knowledge that this is pleasure and that herein is the being pleasure. Therefore it follows that desire and effort of will take place in respect of even an object which is already in existence, under colour of that aspect of it which is not yet in existence. If you say that the knowledge that it is not to be accomplished by an effort of will is an obstacle to the exercise of desire and effort of will; we ask, is it contrary to reason to suppose that desire and effort of will come into play by overshadowing by a violent passion even the fact that the desired end is not to be accomplished by an effort of will, just as in the case of the hawk-sacrifice the performance of which is possible through the overshadowing of the knowledge that it will be accompanied by a predominant evil consequence, (by the violent anger towards an enemy; Cf. "Let him who desires to kill his enemy by incantation offer the hawk-sacrifice"—Sadvimśa Brāhmaṇa, III. 8)?

Also from the Āgama :

"Bliss is the form of Brahman and that is founded in mukti."

It is known for certain that the attainment of the bliss of Brahman is an object of voluntary pursuit—4.

You may say that just as, notwithstanding the production of the higher devotion, there is still the experience of the adṛiṣṭa or merit and demerit which determine the duration of life, till it exhausts itself, so it is by experience alone that there can be the dissolution of the other apūrvas or merits and demerits; and that therefore there can be nothing but the absence of mukti. To this the author replies :

आयुश्चिरमितरेषां तु हानिरनारूपदत्वात् ॥ ३ । २ । ५ ॥

आयुः Āyuh, life चिरम् Chiram, lasting. इतरेषां Itaresām, of the rest. तु Tu, but. हानिः Hānih, destruction, abolition. अनारूपदत्वात् An-āspada-trāṭ, through being seatless.

5. Life lasts, but of the rest there is abolition through their becoming site-less—97.

When affection for the Self is produced,

"Only so long is his duration as he shall not be delivered; then he shall be accomplished" (Chhândogya Upaniṣat, VI, xiv, 2).

"What has he to do with merit, wealth and desire? Mukti is present in the palm of his hand,

"Whose devotion is firm in Thee, the root of all worlds"

Viṣṇu Purāṇa, I, xx, 27

And thus 'life,' i. e. the *adriṣṭa* which determines the duration of life, just only so long as it lasts, becomes an obstacle to *mukti*, even when the higher devotion has been produced; just only so long is the state called *Jīvan-mukti* or *mukti* in lifetime. As regards the other merits and demerits, since on the dissolution of the *adriṣṭa* determining the duration of life there is the final dissolution of the individual intelligence (where the higher devotion has been produced) and consequently there is the absence of the site of experience, it is the absence of their experience in the individual intelligence that results; hence it does not follow that there can be nothing but the absence of *mukti*, because the intelligence also, by virtue of its being so modified, is a cause of *mukti* (in a negative way). Nor do those merits and demerits thereby cease to be causes; because the causality of a thing is not impaired even where there is the non-production of the fruit in the absence of other (concurrent) causes. (If you say that some *adriṣṭa* will be still left in the form of the pleasure and displeasure of the Lord, see aphorism 91, we reply, No, because) dissolution also of the *adriṣṭa* in the form of the pleasure and displeasure of the Lord will take place either in the course of time or from the general cause of a cosmic dissolution (when it occurs), just as there is the dissolution of the *adriṣṭas* produced by the subsidiaries of a sacrifice when through some flaw in any of the subsidiaries they fail to produce the ultimate *adriṣṭa* which was the aim of the sacrifice as a whole and to which they were contributing. The surrender to the Lord, on the other hand, of works which are the obstacles to *mukti*, is for the sake of absence or cancellation of bondage by them. Thus all is clear. It is in a mediate way (i. e. through devotion) that destruction of the effects of works takes place by means of the fire of knowledge.—5.

Now, you may ask, is the *samsāra* of the *vīva* held to be caused by absence of knowledge or to be caused by absence of devotion? In regard to this proceeds this aphorism:

संस्तितिर्यामभक्तिः स्यान्नाज्ञानात् कारणासिद्धेः ॥ ३ । २ । ६ ॥

संस्ततिः *Samsritih*, *samsāra*, transmigration, worldly existence. एषाम् *Ēṣām*, of these. अभक्तिः *A-bhaktih*, absence of devotion. इष्यात् *Syāt*, must be. न *Na*, not. अज्ञानात् *A jñānāt*, from absence of knowledge. कारणासिद्धेः *Kāraṇa-a-siddheḥ*, from non-existence or non-proof as cause.

6. Their *samsāra* is (from) absence of devotion, and not from absence of knowledge, because there is no proof of it as a cause.—98.

Heaven, *mukti* in lifetime, and *mukti*, such is their threefold state. *Mukti* in lifetime is the higher devotion; while its non-existence is *samsāra*. It is only from the absence of the desires of devotion that *samsāra* persists; it ceases, when devotion is produced; and so it has been declared by the great seers;

"So long are there affliction, and that desire, so long delusion as well as sorrow,

"So long does not a man take refuge in Thee, the abolisher of infinite sin."

Viṣṇu Purāṇa, I. ix, 72-73.

Creation is caused by the absence of the knowledge of the principles; by knowledge is its abolition desired; because in the absence (through knowledge) of the causes of the mistake of a rope for a snake the mistake is impossible. Births, the scourgings of the dreadful attendants of Yama, those sufferings, the sights of the son of the Sun, these are the consequences of the creature turning away from the lotus of Kṛiṣṇa's feet, being led astray by the mirage of the wave of the "I" and "Mine" of ahaṁkāra.—6.

त्रयीयेषां नेत्राणि शब्दलिङ्गाक्षभेदाद्ब्रुवन्त ॥ ३। २। ७ ॥

त्रयी Trīṇi, three. एषां Eṣāṁ their. नेत्राणि Netraṇi, eyes. शब्दलिङ्गाक्षभेदाद् Sabda-liṅga-akṣa-bhedāt, according to the differences of 'word' or authoritative declaration, mark of inference, and the senses. ब्रुवन्त Rudra-vat, like Rudra.

7. Like Rudra, they have three eyes, distinguished as authoritative declaration, mark of inference, and the senses.—99.

'Their', i.e., of the Jīvas, there are three eyes as instruments, that is to say, serving as proofs in respect of certain knowledge of objects. Although there is no distinction in the certain knowledge which they severally produce, it is considered as being threefold according to the threefoldness of the instruments. These instruments are as follows. The instrument of certain knowledge which is caused by authoritative declaration is the word in the form of an object denoted by a word to which the word is appropriate and which is understood. It is mentioned first (in the aphorism) in order to declare its superiority (to the other two) consisting in its being the means, etc., of transcendental devotion. So again the instrument of the mark of inference abiding in the caused by inference is the knowledge of the mark of inference abiding in the subject of the inference (i.e., the minor term) and accompanied or pervaded by a known major term. Since according to us an effect pre-exists in the cause, the fact of its being known in the process of inference is also not incompatible. The instruments of certain knowledge which are in perception (internal and external) are the sense-organs when they are in contact with objects; and they, i.e., the mind, and the organs of hearing, touch, sight, taste and smell, six in number, having overcome the tamas of the internal organ by their respective contacts, produce the function of the sattva (of the internal organ) which assumes the form of the object as illumined by the Conscious Self. Hence it is declared:

"Illumination arises in all the gateways of this body."

Gītā, xiv, 11.

But the modifications such as pain, etc., of the mind which has the form of the Jīva's intelligence, do not remain uncognised; it is by the light of the Self therefore that they are illumined. Hence, to avoid redundancy, we do not make the supposition of a function of the sattva in their case. Only in this sense are they said to be illumined by the Witness.

Thus then there are only three proofs distinguished as word, inference and sense-perception; just as Rudra has three seats of sight, neither more nor

less, so is it here, and their signs are (in both the cases) the characteristics of their being of the forms of the moon, sun, and fire. *

Comparison, again, is not a separate proof, but is included in the three proofs themselves, because it is for the purpose only of comprehending the force or direct meaning of a word, and this is possible, with the help of the mind also together with the inference called *sāmānyato dṛṣṭa* or commonly seen, since in this case the word the force of which is to be ascertained is co-extensive with some well-known word, as in the case of the definition of the poet and poem.

The investigation of proofs has been discussed by us in our *Nyāya-tattva-nikāṣa* and *Vedānta-tattva-nikāṣa*; so it is not elaborated here.

The intelligence of the Jīva is named the mind; it undergoes contraction and expansion; whereby the simultaneity and non-simultaneity of cognitions are explained.

Since from the play of the *ahamkāra* of the Lord is the production of the intelligences of the Jīvas, in intelligence egoism also, like pain, etc., is directly perceived.

Since the production of the subtle elements, the gross elements, the senses, etc., is from the intelligence of the Lord, and since they are to be known by the intelligence of the Lord, this is capable of being apprehended by Consciousness as well as by the senses.

The five gross elements, the five subtle elements, the eleven senses (of cognition and action), *ahamkāra*, intelligence, the *Pradhāna*, the soul, and the Supreme Lord, such is the collection of the principles. These are the twenty-six principles—7.

आविस्तिरोभावाः विकाराः स्युः क्रियाफलसंयोगात् ॥ ३।२।८॥

आविस्तिरोभावः *Āvis-tiras-bhāvaḥ*, appearances and disappearances *विकाराः* *Vikārah*, modifications *स्युः* *Syuh*, are, should be. *क्रियाफलसंयोगात्* *Kriyā-phala-samyogāt*, from the conjunction of action and fruit,

8. Creation and destruction are changes of form of that which exists, because there is conjunction of action with object.—100.

As a collateral subject, creation and dissolution are considered. Of these creation characterised as appearance or evolution is of the existent alone, and consists in its capability of undergoing change; similarly, dissolution characterised as disappearance or involution is also of the existent alone, and consists in its incapability of undergoing change. Likewise increase, decrease, etc., are nothing but changes of form of that which exists. How so? Because there is predication of the connection with the fruit (i. e. the effect or the object) of the meaning of the verb in such instances as "He makes a jar," "He

* "Śiva's right eye is the sun, his left is the moon, and his third eye in the centre of his forehead is fire. I suppose that the sun properly stands for revelation as being the brightest, the moon for inference (from its connexion with *pakṣa* as the 'lunar fortnight' and 'the minor term') and the five fires for the five senses. In the text, however, the moon is put first in the compound (according to the rule *adhyarāṣṭam oḥa*) as being the monarch of the stars, planets and brahmanas, see *Viṣṇu Pur* I, xlii"—Gowell

destroys a jar," etc., and these connections can occur only in the case of that which exists, and not in the case of that which does not exist. And so has it been declared:

"There is no production of that which exists not, there is no destruction of that which exists" (Gītā, ii, 16).

Likewise, in such instances also as "It is produced", "It is destroyed," etc. the object is perceived to be the seat of the change expressed by the verbs, and this, i. e., to be the seat of the changes, is possible only in the case of that which exists.

Appearance or evolution, again, means connection with the initial moment, the meaning of which is that it is the counter-opposite of destruction, because there is no determinate sense in which the word initial can be applied to a moment (since the process of creation is infinite both towards the beginning and towards the end.) Nor can you say that as it is necessary that every appearance must have another (antecedent) appearance, the faults of infinite regression and redundancy, one or other, must ensue; because it is by the collocation of all the causes of the jar, for instance, that the characteristic of being an appearance belongs to its appearance. For, otherwise, the same faults would ensue also on your own theory of creation *de novo* which would equally imply the creation of a creation, and so on *ad infinitum*."

And so it is the series of all previous appearances and disappearances of the jar, for example, that is called its "antecedent non-existence"; it is its disappearances that is called its "destruction" (or emergent non-existence); and this (destruction) sometimes becomes final also, as in the case of the body

* "I give a translation of my friend's clear note on this hard passage

An opponent might thus argue "But if you accept the idea of 'manifestation' and reject that of 'production,' is your manifestation itself continuous or occasional? If it is continuous, why should it not be eternal? If it is occasional, then the manifestation of this said manifestation will be either continuous or occasional. But if it is continuous, you will again have to concede that it is eternal, or if it is occasional, you will have again to allow a manifestation of this occasional manifestation, and so on. Thus you will be involved in the fault of an '*ad infinitum*' regression." Or, on the other hand, if, in order to avoid this fault, you allow that the second or third manifestation was produced, not manifested, you will be involved in the fault of 'combustion,' because if the idea of production is to be conceded at all, it might as well be allowed at the very first step.

"We however reply

"We grant that if we accept the idea that a pot's manifestation was itself manifested, and then went on to concede a further manifestation of this second manifestation, we should be involved in one of the two faults you allege; but we do not concede this. We hold indeed that the pot is manifested, not produced, but we do not allow a second separate manifestation, we maintain that this manifestation of the manifestation is only another expression for the sum total of the causes which are said, in your phraseology, to produce the effect, the pot, as wherever this sum total is found, the manifestation takes place. This explanation removes all fear of an '*ad infinitum*' regression, as there is no continued accession of supposed manifestations.

"Nor, again, is your own hypothesis of production a whit more free from the same charge. For we may in turn ask you whether this 'production' of yours is continuous or occasional. If it is continuous, then why is it not eternal? If it is occasional, we ask, whether there is a production of this production or not? and so on, thus involving either an *ad infinitum* regression, or the fault of "combustion." And you will similarly have to assume as we did, that the production of the first production is not something separate but is only another expression for the sum total of the causes, as in our case"—Cowell.

of Devadatta, or as in the case of the intelligences, etc., of those that have attained mukti. And what are called "mutual non-existence" and "absolute non-existence" are, on the other hand, really nothing but respectively the possession of mutually contradictory attributes and the site (where the thing in question might have been but is not); as, otherwise, we should have to admit another non-existence in the first non-existence, and so on *ad infinitum*.^{*} But in a cosmic dissolution there is merely the non-existence of any change of form other than and in addition to the change of form called cosmic dissolution. The samakāras, latent influences, impressions, or tendencies, arising from past acts, however, persist in subtle forms, and to this there can be no objection; (and these developing as causes of future births and experiences make subsequent creations necessary)

Thus closes the investigation of Devotion under three heads (*viz.* Devotion, its Means, and the Object of Worship) — 8.

Clothed in yellow garments, resembling the (dark blue) cloud (in the colour of the body),

With long eyes like the petals of a lotus,

Holding the flute, adorned all over the body with the dust raised by the cows coming home at dusk,

May that Effulgence bedecked with the Kaustubha gem abide in your hearts

In the bracelet of the land of Bengal, there was Viśārada renowned as a jewel on earth,

The lord of all the earth, holding the title of the overlord of all monarchs, the foremost among the wise.

From him sprang Jalesvara the wisest, the commander of the armies of the protectors of lands

By Svapneśvara born of his body has been made the investigation of true Devotion

Here ends the second lecture of the third chapter in the Commentary on the *One Hundred Aphorisms* of Sândilya composed by the most learned teacher Svapneśvara.

Here also ends the chapter
Completed is this investigation of Devotion.

^{*} "My pandit friend thus explains this passage: 'Mutual non-existence is not something distinct, but only the possession of mutually exclusive properties. Thus 'a pot is not cloth,' cloth is not a pot,' we have here an example of mutual non-existence. Now the pot has those qualities constituting pot hood (ghatatva) which are contrary to those which exist in cloth, and similarly cloth has those qualities constituting cloth hood (patatva) which are contrary to those which exist in a pot. So too 'absolute non-existence' (as in the phrase 'a pot is not there') is not something distinct, but is really the same as the ground where the pot is not, i.e. the absence of the pot is recognised in the ground (this is the Mīmāṃsā doctrine, see *Bhāṣya* muktavah, p. 9). This has been accepted in order to avoid the necessity of allowing an infinite succession of absences. For as we must allow that there is no pot in the absence of a pot, we must perforce concede that there is the pot's absence in this aforesaid absence, and if this second absence be something existing by itself, a third absence of the pot will similarly have to be conceded as existing in it, and so on *ad infinitum*. Hence we maintain that the absence of a pot is not something existing by itself, but simply the spot of ground where we expected to find it and it was not there' — Cowell

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6. Rīgveda: V. vii, 59, 12, p. 8. V. x, 90, p. 26.
7. Kaṭha Upaniṣat: iv, 11, p. 27.
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Page.	Line.	For.	Read.
2	25	xiv, 6-9	xiv, 6-8.
3	3	vi, 2	VI, ii, 2.
"	6	iii, 14	III, xiv, 2.
4	42	२१२१२	२१२१२, 1
6	16	v, 13	V, xiii, 22.
"	43	II, xxiii, 2	II, xxiii, 1.
8	2	go to Gods	go to the Gods
"	3	13	23
9	31	ii, 7	II, vii, 1.
11	3		
	(footnote)	knowledge	knowledge.
14	1	unconditiona-	Unconditional.
"	15	vii, 24	VII, xiv, 2.
15	top	Chapter II	Lecture ii.
16	18	13	22.
17	13	as mentioned before	as mentioned before, under
"	6		I, i, 5.
"	(footnote)	mentioned	mentioned
"	22		
	(footnote)	Satram	Sātram.
19	१७	17	13
20	31	associatio	association.
22	14	vii	xii.
23	26, 27	protior	portion.
24	8	miud	mind.
"	33	causeof	cause of.
25	34	beginning	beginning with-
26	21	ii, 2	i, 1.
28	18	Chhândogya Upaniṣat	Chhândogya Upaniṣat, III,
"	38	Bṛihat Āraṇyaka Upaniṣat	xiv, 2.
"	39	<i>Ibid</i>	Bṛihat Āraṇyaka Upaniṣat,
30	2	प्रवृत्तमानाह	IV, iii, 7.
31	2	Prakṛiti	<i>Ibid</i> , II, iii, 6.
"	25	Samparāyat	प्रवृत्तमानाह.
"	33	iii, 19	Prakṛiti.
32	29	स्वरिणु द्विषरव	Samparāyat
36	7	कर्मम	xiii, 20.
"	8	आत्मन कर्मवद	स्वरिणु द्विषरव
39	25	vi, 9	कर्मममवद
40	12	eminence	धननम
44	19	iii, 18	4
46	12	स्वर	eminence among the Vṛttis
"	27	57	III, xviii, 1.
			स्वर
			57-58

Page.	Line.	For.	Read.
48	32	ix, 35 ...	ix, 25.
49	31	Nṛisimha ...	Nṛisimha.
51	36	xxv ...	xxxv.
"	42	xxxvi ...	xxiv.
52	33	works. because ...	works, and because.
53	36	Brāhmaṇa ...	Brāhmaṇas.
"	41	48 ...	46.
41	21	19 ...	29.
"	36	अवेद्विषयवत् ...	अवेद्विषयवत्
56	1,2	I, vi, '9 ...	VI, viii, 27.
57	2		
	(footnote)	Thau ...	Thus
"	4	ma ...	man.
"	10	la ...	is.
50	16	तत्त्वपानत्वात् ...	तत्त्वपानत्वात्
65	9	Pāṇḍva ...	Pāṇḍava.
"	41	which invisible ...	which is invisible.
67	33-34	From the pervadingness of the pervaded (proceeds creation).	From the pervading principles (proceeds creation of the pervaded.
68	23	VI, 2 ...	VI, ii, 3.
70	29	prati-avamarṣa ...	prati-avamarṣa
71	38	Aphorisms ...	Aphorisms.
72	15-2116	"All this verily is Brahman, nothing manifold is here." Chhândogya Upaniṣat, iii, 14. 33 ...	"All this verily is Brahman." (Chhândogya Upaniṣat, III, xiv, 1). "Nothing manifold is here." (Katha Upaniṣat, iv, 11). 3.